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SHRIMAD
BHAGAWAD-GITA

With a Commentary explaining the object of human life.

CHAPTER IV

By

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FOURTH CHAPTER

Jnana-Karma-Sannyasa-Yoga

1. The Importance of Past History.

श्रीभगवानुवाच-

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥ १ ॥

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

(Said The Divine Lord) I expounded this indestructible path (yoga) to Vivasvan. Vivasvan told (it) to Manu (and) Manu taught (it) to Ikshvaku. Thus, O you that perform the severest of austerities ! did the Best of Kings (of yore) know this path (yoga) that had come down to them through tradition. But the same (path) disappeared (from) here (i. e. the surface of the earth), since long. That same path of yore is to-day expounded to you by me as you are my devotee and friend. For, this (path) is the supreme secret. (1-3)

(The knowledge imparted so far in the form of the Jnana-yoga and the Karma-yoga, is knowledge that would never be destroyed. As it is *true*, it is indestructible, valid in all the three times, past, present and future. Vivasvan

received this knowledge from the Highest Lord. Manu had the same from Vivasvan and Ikshvaku had it again from Manu. The tradition as it thus obtained among the best of kings preserved this knowledge for a long period on the surface of the earth. But after some time, people forgot the same and hence is that knowledge belonging to-all-time(*Sana-tana*) imparted to you, a *kshatriya*, again to-day. This is neither new nor fabricated by the mind. You are a devotee of the Lord and a real lover of the Lord. Hence is this knowledge of the nature of the best of secrets, imparted to you to-day. Do you ever preserve it in your mind and do you always be guided by the same so as to achieve all that is worth achieving.)

(1-3) The fourth chapter gives a further exposition of the *Jnana-yoga*, *Karma-yoga*, (or *karma-sannyasa-yoga*) set forth in the third chapter. Some doubts regarding this path present themselves to the mind for the removal of which is intended this the fourth chapter, significantly called, '*Jnana-karma-sannyasa-yoga*' or renunciation of the fruit of action through knowledge.

PHILOSOPHY OF ALL TIMES AND ALL CLIMES.

The doubt that first presents itself to our mind here is this:— " As all that Lord Shri Krishna taught Arjuna was intended to urge Arjuna to fight, it would be improper to give this teaching the importance of a philosophy. The soldier running away from the battle-field had by some device to be made to fight and as this was all that Lord Shri Krishna achieved, the teaching imparted by the Lord cannot have the importance of a philosophy that

holds good irrespective of the distinction of time and place. For, the Lord's instruction refers to only the occasion viz., that of a fight between the Pandavas and the Kauravas. How can the instruction be regarded, even to-day, as authentic in any way? To-day, only such teaching as is seen to be hailing from days of yore, as belongs to all time and to all places, would be considered as authentic. A teaching, that has a bearing on a specific occasion, would naturally be limited in its scope, both temporally and spacially, and it can hardly have the distinction of being accepted in all times and all climes."

With a view to remove this doubt presenting itself to the minds of a few persons and with the purpose of bringing out the wide scope of the teaching which embraces all places and all times, the Lord himself says:- "I myself taught this path to Vivasvan, which he taught to Manu. Manu taught it to Ikshvaku. Thus was the knowledge of this *Karma-yoga* alive among the kingly folk for a long time, thanks to the tradition that was thus maintained. It need hardly be said that Vivasvan, Manu, Ikshvaku and other kings followed this path and thus achieved all that was worth achieving in human life. The *Karma-yoga* is especially suited to the best of kings and as Arjuna also was a Kshatriya possessed of royal power, of which he gave abundant proof to others, it is only meet that he too should follow this very path (of disinterested action.)

THE (temporary) DISAPPEARANCE
OF THE KNOWLEDGE.

Though Ikshvaku and other kings and sovereigns followed this path of Karma-yoga which formed an important part of the curriculum they were taught, it is a fact that even the true and eternal rules laid down as they are by the code of Duty almost disappear from the surface of the earth, due to the slackness which it is so common on the part of men to develop. Naturally, even this knowledge viz., that of the path of disinterested action, disappeared since long from the surface of the earth. It was due to this disappearance that Arjuna was fleeing from the battle which it was his duty to bring to a successful termination and it was due to this disappearance that Lord Shri Krishna was required to impart the whole teaching to Arjuna again. The gist of all this is that Lord Shri Krishna's teaching which He imparted to Arjuna was not new. It was instead a philosophy of all times, a secret that hardly has anything equal to it. Arjuna was a bosom friend and a great devotee of Lord Shri Krishna and hence could he drink this 'nectar of teaching' to his heart's content. Otherwise no one would even impart such a secret to anybody.

As this knowledge is not a new-fangled something, as it is valid in all the three times, knowledge of the truth that it is, as it had been imparted to Vivasvan, Manu, Ikshvaku and other eminent kings who followed the same and earned the highest distinction, as it is imparted, through Arjuna to the whole world, every one desirous of

spiritual elevation should show due regard for the same, nay, should carry out the same, translate the same into action and thus mould his life in the way in which Arjuna moulded his own.

TESTIMONY BORNE BY ANCIENT HISTORY.

Vivasvan, Manu, Ikshvaku and other kings preceded Arjuna by many centuries. All these kings belonged to the solar race and were extremely powerful. Arjuna and Shri Krishna, the Kauravas, Pandavas and the descendants of Yadu were born in the lunar race. Even like Shri Krishna who was a mighty person belonging to the lunar race, Arjuna was a celebrated hero born in the same race. Some heroes from the lunar race were both mighty and wellknown. Yet, there is hardly any room for doubting that the valour of the kings of the solar race was in those ancient days considered to be many times greater than that of the kings of the lunar race. The Maha Bharata now and again mentions Prithu, Mandhata, Harischandra, Dileepa, Bhageeratha, Nabhaga, Ambareesha, Sindhudvipa, Raghu, Dasharatha, Rama, Nala etc., from the solar race as ideal rulers. These mighty kings had attained fame in Bharata as also in countries outside Bharata. Shri Ramachandra killed Ravana, a king of the foreign island of Lanka and thus released the people of Bharata and the thirty three crores of 'heroes of Devas' from the prison into which they were thrown by Ravana. This had won universal recognition for the valour of the solar kings in Trivishtapa, Bharata, and in fact as far as the Patala region. Hence is Rama-rajya (the kingdom of Rama, the

rule of Rama) welknown, down to the present day. The efforts of Bhageeratha are known to have brought the Ganges down into the Bharata-varsha and thus rendered northern India at once full of water and fertile. Harischandra's devotion to truth is too welknown to need any elaboration. Manu helped mankind before any one else, with the code of Duty and Right Behaviour and thus earned the distinction of being the first law-giver. Ikshvaku's achievements were so great that a whole royal race came to be known after him. History bears testimony to the fact that Indra, the Lord of gods, was helped by some kings from the solar race and that these kings had vied with Indra in securing position of being the god of gods. This brings out that the might of the kings of the solar race was superior to that of all other kings. It is only in the fitness of things then that Shri-Krishna has mentioned these three kings from the solar race. While imparting instructions to Arjuna and the significance of the mention of the name of king Janaka of the solar race in the preceding (i. e. 3rd) chapter can well be understood. That two heroes, while holding a conversation between themselves mention, while expounding philosophy, *not kings from their own race*, but those that hailed from the solar race, is itself a convincing proof of the high antiquity as also the unparalleled valour of the rulers born in that race. In the statement of the superior might (Chapter X), where every class as also the best member of the same are mentioned by their names, there are only two names of persons belonging to

the lunar race— 'I, Vasudeva among the Vrishnis and Dhananjaya among the Pandavas.' Having told that he was Vasudeva among Vrishnis and Dhananjaya among Pandavas, while mentioning the best person from the solar race—

‘ Of the holders of weapons, I (am) Rama ’

(Gita X, 31)

it is stated that Shri-Krishna is the best among the wielders of weapons like Rama among the heroes. It is not stated in the form. ‘I am Rama among those born in the solar race,’ rather does the statement take the form among all the wielders of weapons in the world, Rama is the greatest—‘that Rama I am.’ This proves the superiority of the kings of the solar race on the surface of the earth. Shri Ramachandra is the best of all solar kings but he is also the best of those equipped with arms, of heroes armed *cap-a-pie*. For, having defeated a powerful foreign ruler who was inimical, he gave independence to the nation of gods and the nation of men again !

There is one more view-point from which a comparison between the solar and the lunar kings becomes interesting. *Kauravas* and *Pandavas*, brothers, both hailing from the lunar race, fought against each other and became the cause of the destruction of 18 *akshauhinis* of heroes. The descendants of Yadu perished after fighting just among themselves. Evidently to such a plight had they been reduced that despite intelligence and bravery to their credit, they could not organise

themselves so as to become the conquerors of the world. If the resolute adherence to duty of Yudhishtira, the strength of Bhima and Duryodhana, the skill in fighting such as was had by Bhishma and Drona, the mastery in discharging the arrows and hitting the target in the bull's eye possessed by Karna and Arjuna and the clever devices of Shri-Krishna, if all these had been organised, these Kauravas, Pandavas and Yadavas would have collectively established their sovereignty all over the world. Prompted by this desire was it that Shri-Krishna went to the Kaurava assembly to effect negotiations for peace; but so far vitiated had been the temper of the Kauravas that such an organisation became impossible.

Contrast with this the condition as it obtained in the days of Shri Ramachandra. Shri Ramachandra and Laxmana were both expelled from the city. Though capable of fighting, the two did not undertake a fight against either their brothers or their father. Quietly did they repair to a forest and there having organised a tribe of men named '*vanara*' and having combined the numerical strength of the tribe of men and the strength of their own missiles, they defeated the demon-sovereign, Ravana with ten faces who for years had subjugated Bharat-varsha and Trivishtapa and was devoted to selfishness and enjoyment all the time. Having vanquished him did they succeed in establishing the independence of the Aryas again and only thus could they release the host of gods from the prison into which they had been thrown by the

demon. Here there is only one thing intended to be brought out and that is the contrast between the persons born in the lunar race who indulge in civil war and perish and the persons hailing from the solar race who do not seize the opportunity of internecine war even when it presents itself to them, but who, instead, organise the various classes and bring about a unity among them and thus brighten the name of their country and people, establishing an absolutely independent self-rule in their motherland. Hence is it proper to consider Shri Ramachandra the veriest ideal of heroes. This being the greatness of generally all the kings born in the solar race, it was deemed fit to point out to Arjuna these very kings as 'ideals' worth emulation.

Be it as it may. The mention of the solar race made in the Gita while relating past history irresistibly leads to the inference regarding the history of those times such as is detailed above. Readers may well ponder over this.

EXPERIENCE OF THE ANCESTORS.

It is possible at this stage for some to raise the objection— what use is the mention of the names of forefathers? Would it ever be possible to conclude that the acceptance of something by the forefathers or the rejection of it by them is a sure sign of that having been good or absolutely free from fault or altogether evil? Such a doubt is only natural and there is no god's law that what was accepted in olden days was necessarily

good or beneficial. All the same, the thought or knowledge such as has obtained currency for a long period of time in the sense that it is being carried out in their every-day life by men of eminence, such thought and such a behaviour in vogue among the knowing persons for a long period of time, are accepted as the right kind of thought and behaviour for centuries and as such they cannot so easily be made the targets of ridicule. Not only are they not targets of ridicule, they have mostly been useful and beneficial also to the people. People have been able to secure happiness by resorting to them. A study of ancient history is thus very important. The sole purpose of Bhagawan Shri-Krishna in mentioning the names of Manu, Ikshvaku and Janaka while imparting instructions to Arjuna was to impress upon Arjuna's mind the fact that these great and mighty kings attained eminence, thanks to the *Karma-yoga* path which they followed. Thus could Arjuna be made to have faith in his own mind, and faith that could not be shaken by any means, that securing the same knowledge and following the same path would lead him to a similar eminence. Perhaps the reason why heroes from the lunar race are not mentioned here is that instances from other races bring out the point that the philosophy under consideration had a very wide scope or better, was universal in its extent. Were this philosophy not extremely beneficial, Manu, Vivasvan, Ikshvaku and Janaka would not have thought it worthwhile accepting and following the same. The very fact that these eminent persons accepted the philosophy and

carried out the same in their life is proof of the supreme importance of the philosophy. It need hardly be added that heroes of the present generation should accept the same and mould their life accordingly.

The tradition of this philosophy, as noted so far, refers to Vivasvan, Manu, Ikshvaku, Janaka and other kings. Lord Krishna himself expounded the same to Vivasvan and Vivasvan initiated the kings into it. This should not lead us to think, however, that these are all the names giving us a complete idea of the tradition of this philosophy. In Mahabharata is contained a fuller account of the tradition. To turn to the same:—

‘When there was mental birth, arisen from Narayana’s mouth, of Brahma (deva), O protector of earth, at the time Narayana himself and the sages (maintaining themselves by) drinking foam, expounded that (code of) duty. The Vaikhanasas expounded that duty to the foam-drinking ones. Some however expounded it to the Vaikhanasas and then disappeared again. When there was the ocular birth, the second of Brahma (deva), O king, at the time, by the grandsire himself was the duty heard fully from Soma. With the nature (or form) of Narayana, he O king, gave it away to Rudra. Then Rudra, who had taken his stand on Yoga, formerly, in the *Krita* age expounded this duty to all the Valakhilya sages.’

(Mahabharata, Shanti-parva 348, 13-18)

‘ This which is the seventh birth of Brahma (deva) O king, in that was this duty expounded by Narayana himself. And in days of yore, the grandsire gave this duty away to Daksha. Then Daksha gave the same away to the eldest son of his daughter, O best of kings! [It was] in Aditya the eldest with reference to Savitr, from there Vivasvan took [the same]. And then at the beginning of the Treta age, Vivasvan gave it away to Manu. And Manu gave the same away to the son, Ikshvaku, for prosperity in the world. This duty, O king, was well obtained by Narada, with its secret and its accumulated wisdom (*sangraha*) from Narayana, the Lord of the world, himself. ”

(Mahabharata, Shanti-Parva, 48-54.)

It is stated here that there have been seven births of Brahma (deva), in each of which Brahma-deva received this duty i.e. instruction into this duty from Narayana. Afterwards there was slackness produced regarding the same, culminating in its disappearance.

When Brahma (deva) was born, for the second time, as Chakshusha, Chakshusha learnt this duty from Soma. Soma taught it to Rudra. Rudra imparted instruction in it to the Valakhilya sages. After the lapse of some time since then, this duty disappeared again. Thus here (at Mahabharata, Shanti Parva, 348), six births of Brahma (deva) are described. ‘

Later, the seventh birth of the present Brahma (deva) took place and Narayana taught him this duty.

From Brahmadeva it was learnt by Daksha, from Daksha by his eldest grandson (on the daughter's side), from this latter it was learnt by Vivasvan, from Vivasvan by Manu, and from Manu it was learnt by Ikshvaku.

The sage Narada too had attained, along with other accumulated wisdom, this secret of duty, from Narayana himself. Thus looked at this tradition reaches as far as Vaikhanasas and the Valakhilya sages. Here in the Gita only two or three names have been stated for brevity. But this duty has a tradition of its own reaching back to hoary antiquity. To fix up the chronological limit of this tradition, is, under the present circumstances, next to impossible.

" This yoga is what has been secured as a result of ancient tradition " is what is stated here, with a view to referring to so ancient a tradition as the one detailed above. Similarly, though there are some who infer because of '*imam rajarshayo viduh*' or 'the best kings knew this,' that this yoga was known to eminent kings or best of Kshatriyas only, that the Brahmana sages were innocent of this, it has to be duly observed that the verses cited above show that like the Kshatriyas such as Manu, Ikshvaku and others, even the Brahmana sages such as Narada, Valakhilyas, Vaikhanasas and other ancient members of the Brahmana class, had this 'duty' in their possession. In fact, it would not be wrong to assert that as Brahmadeva first obtained this, this duty was, in the beginning, in the possession of the Brahmana class, and from the Brahmanas did the Kshatriyas learn the same.

अर्जुन उवाच—

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजनीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

(2) Re-incarnation.

श्रीभगवानुवाच—

बहूनि मे वयतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वमधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

The Gita and the Narayaniya Upakhyana are intimately related to each other and a comparison between the two, when instituted for the purposes of understanding the established conclusions, becomes highly enlightening.

When Arjuna thus knew that this duty came to be handed down by a long tradition, and when the Pandava hero learnt from Lord Shri Krishna himself that Lord Shri Krishna had taught this to Vivasvan, a doubt presented itself to the mind of Arjuna: "Lord Shri Krishna is standing here in front of me and how could *he* have taught this duty to Vivasvan, *thousands of years ago* ? Not even a full hundred years have passed since the Lord was born. How then is it possible that the Lord imparted instruction in this duty to Vivasvan?" Let us listen to this doubt that arose in Arjuna's mind as represented by his own words—

[Arjuna said, " O divine Lord !] later is your birth, much earlier, the birth of Vivasvan. How shall I understand this viz., that formerly *you* expounded this [to Vivasvan] ? " (4)

[The divine Lord said in reply] ' O you given to practising great austerities! many have been the births of mine as also thine. All those I know [but] thou knowest [them] not. Though unborn, and of essence that is not destroyed, (likewise) being the Lord of all beings that I am, controlling my Prakriti (Nature) fully, am I born by my own (wonderful) power.' (5-6)

(The teacher and the pupil must belong to the same age. How is it possible that the teacher would belong to the present age while the pupil to a by-gone one ?) (4)

(The soul is birthless and immutable and yet it has many re-incarnations. The ignorant cannot grasp this theme viz., of the re-incarnation of the soul. But the philosophers can understand the principle of the distinction of lives as present, past (and future) as though these latter were objects falling within the range of their perception directly. Souls that are tied to the mundane existence, do experience, having been born owing to the sway of their actions, pleasure and pain. But even the high-souled ones who can realise the divine principle within themselves, pure, knowing and free by nature though they be, do get themselves re-incarnated for the fulfilment of some noble deeds as required by or in consonance with ' duty. ' This re-incarnation of theirs is ' birth, ' but of the *divine* type.) (5-6)

Lord Shri Krishna is standing in front of Arjuna. The age of Lord Shri Krishna being nearly the same as Arjuna's, each one of the two is practically the same age as the other. Vivasvan was born and had his career completed at the beginning of this 'kalpa.' How is it possible then that Shri Krishna of the present age could have taught Vivasvan, born at the beginning of the 'kalpa.' the secret of duty? Such a doubt that presented itself to the mind of Arjuna is quite natural, as Arjuna had in view the gross body only. But Lord Shri Krishna's instruction had the *karana* (i. e. causal) body in view. This latter point did not strike Arjuna and therefore did his mind entertain the doubt. To Arjuna who understands things from the gross view-point, is Lord Shri Krishna, who has the *subtle* view-point in his mind, giving the following reply, in which the important principle of the re-incarnation of soul is brought out—

REMEMBRANCE OF PAST LIVES.

(5-6) Lord shri Krishna says to Arjuna, "O Arjuna, infinite have been my births so far; infinite have been thy births so far. Only thou rememberest it not due to the veil of ignorance that covers thy understanding. Being free from ignorance, I know all those births directly and properly. Hence do I remember that I had imparted instruction in this yoga-lore to Vivasvan at the beginning of this 'kalpa.' What Vivasvan and I did at the time, I distinctly know at the present moment. But O Arjuna ! thou art unable to re-call to thy mind *all* the actions done by *this* body of thine. How canst thou remember then, thy past existences ? "

Arjuna was not an ordinary person. He was one capable of practising severe (*param*) austerities (*tapas*), master of sleep (*gudak-eshah*) and a great devotee of God. It need hardly be stated that Arjuna was thus extra-ordinarily great. Yet he had not attained an understanding so clear as to enable him to remember past lives. His understanding was yet tainted and therefore gross to that extent and thus incapable of seeing *beyond* the body.

THREE BODIES OF MEN.

Gross-body, subtle-body and the 'causal' body, these are the three principal bodies of man. The gross body lives from birth to death. The subtle body endures till the time of the annihilation of the subtle impressions (on the mind) and the consequent cessation of bondage and the 'causal' body lasts till the end of the '*kalpa*.' Those persons who take their stand on the gross body and act, can therefore know only the gross body and they are thus characterised as persons with gross understanding. The general run of men belong to this category.

Persons on a higher plane can take their stand on the gross as also the subtle body and can act with both of them. There are some great *yogins* who can occupy a plane higher even than this and who act having taken their stand on the 'causal' body. Such persons have knowledge of even past *kalpas* and they can visualise things which are going to take place at the end of the

kalpa as vividly as they can recall those that happened at the beginning of the same. These things present themselves to the yogins *directly*. 'Future' to their eyes is the same thing as the present. They are ever awake in the form of Souls. Gross bodies screen them and depart from them. But like sky which continues to be spotless despite clouds which temporarily fill it, these *yogins* are uniformly taintless. Lord Shri-Krishna belonged to this noble category. He was, in fact, Purushottama (the best of persons). Hence he could well recall what happened in the days of Vivasvan and his many re-incarnations with all their peculiarities as well.

Arjuna's gross understanding, not enabling him to go beyond the gross body, was responsible for the doubt that presented itself to his mind : ' How did Shri Krishna standing before me now and here teach Vivasvan, at the beginning of the kalpa ? ' In fact, as the soul is birthless, deathless, infinite, Lord Shri Krishna's Soul was existing as much in the days of Vivasvan as it was in those of Arjuna. Time did not bring about any change in the Soul. The Soul remained precisely the same all though the centuries, nay millenia, that had passed since Vivasvan's days. On understanding the oneness of the Soul, there should be not the least difficulty in grasping how Shri Krishna's imparting instruction in yoga-lore to Vivasvan at that distant date was only *natural*, how there is nothing unintelligible about the matter. But how could Arjuna, with the limitations of the gross understanding, follow or grasp this ?

Only Lord Shri Krishna, even keeping awake the sense of the Soul which is eternal, immutable and indestructible was equal to the task of knowing the past and the future as directly and vividly as the present. For to the Soul there is only one time that presents itself and that is the 'present.' Or it would be more in the fitness of things to say that the Soul's existence is a 'timeless' existence. Those, however, who perceive only the perishable body, experience just 'the origination, maintenance and destruction' aspects of the same. They are deluded by the origination and the destruction of it and thus incapacitated to perceive the indestructible and eternal principle. The difference between the understanding (or the perception) of Lord Shri Krishna and Arjuna explains the difference in the experience of both. This is what the readers should well grasp here.

An example may be cited with advantage to elucidate the point under consideration. Imagine a person who has spent eight years of his life in boyhood, the next 24 years at the teacher's, for studying the various branches of knowledge, the next 30 years at his own place as a householder, and the last years as one who has renounced the world. While passing through these four stages of his life, the person refers to what he did in his boy-hood in the terms '*I did this.*' While referring to what he did in the householder's stage or again in the stage of a recluse the very phrase, '*I did this*' is employed by him. Now supposing to this uniform existence of his, identically the same existence of his, during the four stages in

any particular life, is added a stage after he has assumed another body, it will be possible for him to use the terms 'I did this' while referring to an act done by this new body. But this will be possible to him only if he is capable of realising that his *Soul* is different from his *body*. Obviously, only that person who has realised the difference between the Soul and the body, is able to retain the memory of past lives and the awareness of future ones.

MANY KINDS OF THE RE-INCARNATION.

There are so many kinds of the re-incarnation of the Soul. To start with, the Soul having got associated with breath resorts to the mass of clouds in sky and gets itself sprinkled on the trees, herbs etc. through rain-showers. It then is called '*jalatma*' (with water as the essence). This is its first birth.

This water is used by the trees, herbs etc., as a result of which the Soul begins to dwell in the trees, herbs etc. This is the Soul's second birth. This time it is called '*annatma*' (with food for its essence).

Food available from trees, herbs etc., is eaten by men and women and as a result are formed in their body blood and semen. This is the third birth of the Soul. This time it is called '*viryatma*' (with semen for its essence).

From this semen takes place 'conception' in a woman's body. Here the Soul dwells in the womb of the mother. This is its fourth birth. This time it is known as '*garbhatma*' or '*matari-shva*' (with the womb as the essence or lying in the mother's womb.)

After staying in the womb, the Soul comes out in the tenth month. This is its fifth birth. This time it is known as '*purushatma*' (with a human essence). *Thus in the fifth birth does water, with its life made full-fledged, get itself culminated into a human form.* (vide '*panchamyam ahutau apah purushavachaso bhavanti*' (Chhandogyopanishad, V, 3, 3.)

Later at the time that the initiation ceremony (sacrament) is performed, a boy belonging to [one or the other of] the ' twice-born ' classes has another birth. This is the sixth birth of the Soul. This time it is called '*jnanatma*' (with knowledge as its essence).

After the termination of the vow of celibate religious student-ship, it takes to the householder's life and performs a large number of acts. This time it is called '*karmatma*' (with actions as its essence.) Here due to actions, there is the seventh birth. Carrying out particularly praiseworthy actions, this one becomes fit to be revered by the world. Having carried out a hundred sacrifices (*shata-kratu*) or mighty deeds it becomes strong enough to attain even Indra-hood. Man having carried out actions thus becomes Narayana. This is the Soul's *action-birth* (Karma-janma).

Occasionally this one resorts to the stage of a recluse and having renounced all actions, becomes '*chidatma*' also. This is its eighth birth. Here it experiences the bliss-stage (*nijananda-rupah shivah kevaloham.*) It is in this stage only that it realises: 'I have bliss for my essence.'

Thus a man's Soul has many births. Here the main birth is the one due to which the Soul is born in the mother's body from the body of the father and from that into the world outside. There is a view maintained by some, which may well be cited here. According to it, the father himself is born again in the form of the son. Evidently the father has a new birth in the form of a son or a daughter. This would mean that the father would be regarded to have been born again as many times as he has sons or daughters.

'Thou art thyself indeed called the son.' (Kaushi. Upa. II 11)

'He who knowing thus departs from this world, later with these very vital functions enters into the son.' (Bri. Upa. I, 5,17.)

In this and many other ways does the sacred literature describe the re-birth of the father in the form of the son.

There is besides these re-births, one more, which is known as '*karma-janma*' (action-birth). Thus when a king or a prime minister or a commander-in-chief, or a preceptor passes away or falls down from his office, there is another king, prime minister, commander-in-chief, preceptor who succeeds the former. The first is thus re-born, in the one that succeeds him. This is action-birth. The nation where there take place such action-births remains strong. A country where the departed do not thus get themselves re-born and where there offices

remain unoccupied is a weak country. To decide whether one's country is strong or weak is thus easy on the consideration as to whether the places of men of actions, of great leaders, are or are not occupied by competent successors.

There are thus many kinds of re-births. Readers should be able to know well these re-births. They should think about them. With this intention, have these re-births been briefly indicated here. But the re-birth which is mentioned here in the [fourth chapter of the] Gita is the one which has the departure of the Soul from one body and entrance into another in view. Lord Shri Krishna has in this sense told Arjuna: " Many have been the re-births both thine and mine which I know, but thou knowest not. "

Even these re-births are two-fold : (1) re-birth at one's own desire or independent re-birth and (2) re-birth under restriction or another's influence. The many (re-) births of Lord Shri Krishna were births the Lord had of his own sweet will and the many births through a round of which Arjuna had passed were re-births that were the result of restriction or influence of forces over which Arjuna had no mastery. Rather was Arjuna subjected to the restrictions. Read the verse having a bearing on this :

RE-INCARNATION OF THE LIBERATED. '

" Without birth (*a-jah*), immutable i. e., obviously indestructible (*a-vyaya-atma*), being the Lord of all beings.

as I am (*bhutanam ishvarah san api*), having controlled my Prakriti or Nature (*svam prakritim adhishtaya*), am I born by my own power (*utma-mayaya sambhavami*)." (IV, 6—)

Here then is the description of the way that Lord Shri Krishna who is the highest Self, is born. The verse makes the following statements :

(1) (*A-jah*) The Soul is without birth. It is likewise the impeller (*ajah = prerakah*) of all, the controller, the leader of all.

(2) (*A-vyayah*) The Soul never undergoes a modification or reduction. Evidently it is indestructible.

(3) (*Atma = atati iti*) The Soul is ever causing movement or ever goading or all-pervading.

(4) (*Bhutanam ish+varah*) The Soul in the supreme Lord of the lords of all beings, the supreme Lord of the world, the presiding authority, one without a rival, the controller of all.

(5) (*Svam prakritim adhishtaya*) The Soul presides over his Nature, controls his Nature, becomes the master of his Nature, knows appropriately his Nature, observes well his Nature and—

(6) (*Atma-mayaya sam-bhavami*) He is born from his Nature, manifests himself by his own power.

A meditation over these six statements in regard to the Lord's incarnation, before all else is essential. Readers should very carefully think over this, as it is on an

understanding of these statements, that a determination is made as to how the Lord with his nature which is pure, knowing and free, as also one who is tied to the mundane existence, is born. The matter is of great importance and therefore deserves careful consideration.

Here Lord Shri Krishna is possessed of a nature which is pure, knowing and free and Arjuna is in bondage. Many have been the births of both (*bahuni janmani vyatitani*), as stated in the fifth verse. This brings out that both the souls—one that is free and one that is in bondage—are born again. It is necessary, therefore, to think of the difference in the ways of taking birth of both. The six points which have been detailed above concerning the birth of the free Soul have the following as their essence :

“ (The free Soul knows as a result of his experience and appropriately) Soul is without birth, indestructible, the controller of all, all-pervading, and the supreme Lord of all (in fact it is not at all necessary for him to be born; yet for accomplishing a special or extra-ordinary purpose) controlling his nature, he is born from his own power. ”

Many have been Lord Shri Krishna's births like these and many more of the same kind will there yet be. When in fact there is no reason for the divine one to be born, why is he born? This will be explained by the Gita in the next section (IV, 7-8). Here only this much is stated that birth is taken in this manner. Turning next to the way in which the man in bondage is born again, it is seen that his condition is exactly the opposite of that of the free Soul :—

RE-BIRTH OF THE ONE IN BONDAGE.

“(A person in bondage considering himself to be de-limited by his own body as he is, is really under the impression) ‘ I am the body, I am born (I grow, I am emaciated and) I die too. I have another for my Lord and I am small, just a part [and not the whole.] There is nothing over which I have mastery. In keeping with the nature of my constituent elements (*sattva*, *rajas* and *tamas*), will be my action and by the Lord’s strength shall I go through a round of births again and again, each one of these being determined by actions.” Thus is a person in bondage made to move by another’s power, while one who is free can do everything by his own power.

By way of an example may be cited :— a prison-house in a city where according to the king’s command are kept some prisoners. Now it is quite possible, that the king may, some day, go to the prison-house, with his prime minister. Thus for that period both the king and his prime minister as also those who have been thrown into the prison (for some crime) will be in the prison-house. Yet the king though *in* the prison-house is independent, while the persons imprisoned are under another’s restriction. Precisely this is the difference between the free Soul getting incarnated and the man in bondage assuming another body. Both are born in this world and both act. But one presides over or has complete power over his nature, (*svam prakritim adhishtaya*) while the other is merely a

slave of his nature. Lord Shri Krishna had full sway over his Nature. Arjuna, however, was at the mercy of his constituent elements. Fortunately had Arjuna got the opportunity of taking the principal part in the Lord's mission. The scope that Arjuna had thus secured raised Arjuna so-many-times high when compared with others in regard to his worth. This made Arjuna's life a life to a purpose. The plight of those who are far away from the mission of the Lord is better left to itself than described.

This is how the free and the one in bondage are born. To turn now to what the Vedas have to say on this topic :—

RE-BIRTH OF THE BIRTHLESS.

“ The Lord of Creatures moves within the womb. The one who is not born is born in many ways. The wise ones are able to see his source (or place of origination.) All these worlds stay in him (i. e., are dependent on him). ” (Va. Yaju. 31-19)

“ This God is there in all quarters and inter-mediate quarters. He was there before and again is he within the womb. He himself was there born previously and he himself will be born in future. With faces turned in all directions, he is in every object. ” (Va. Yaj. 32-4.)

Further read—

“ He is the standard (*prati-roopa*) for each form. This form of his is well worth seeing (*prati-chakshanaya*). This (Indra) moves being multiform by his divine powers (*mayabhih*). ”

(Rigved a VI, 47, 18, Brihad. Upa. II, 5, 19.)

Between these 'mantras' and the Gita there is a considerable amount of similarity.

GITA-VERSE	THE MANTRA FROM THE VEDAS.
'Ajopi san ' (Though I am unborn.)	'A-jayamanah ' (The one who is not born.)
'Bhutanam ishvaropi san ' (Though I am the Lord of creatures.)	'Prajapatih, Devah' 'Indrah' (Lord of creatures, God, Indra.)
'Sambhavami (sambhavati) (I am born <i>or</i> [he is born]) " "	'Bahudha vijayate ' (is born in many ways) 'Charati garbhe antah ' (moves within the womb)
'Bahuni me vyatitani Janmani ' (many have been my births that are past)	'Jatah, janishyamanah ' (born previously, to be born in future) '(punah) garbhe antah ' (Within the womb [again])
'Sambhavami atmamayaya ' (am born by my own powers.)	'Indro mayabhih pururupa iyate ' (Indra becomes multiform by his powers)

Thus in the two verses of the Gita are contained the topics such as were already dealt with in the Vedas. So far there has been given the description of the way how the free Soul and the person in bondage are born. Now the Lord proceeds to tell why *He* is born again and again. To turn to that highly instructive and ever-to-be-remembered theme—

(3) The Purpose of the Lord's Birth.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

"O you born in the Bharata family ! Whenever there is decay of righteousness, and wrong uprises, then do I create myself. For the protection of the good, for the destruction of the wicked and for the establishment of righteous duty, am I born age after age. (7-8)"

[Whenever duty is held in abeyance and the opposite of duty spreads everywhere, on all such occasions, does the Lord incarnate himself again, for protecting the good, destroying the wicked and establishing duty once again] (7-8).

THE FIVE PURPOSES OF RE-INCARNATION.

(1) When duty fades away or is suppressed (*dharmasya glanih bhavati*), when those devoted to duty are molested by the wicked, when the pious good are not given a hearing by anybody and when the entire administrative machinery is in the hands of those who perpetrate evil deeds, when the wicked fearlessly carry on their nefarious business, the Lord re-incarnates Himself for helping ' duty. '

(2) (*adharmasya abhyutthanam bhavati*) Man is inclined to the opposite of duty. People believe that there

is a greater probability of happiness being secured by doing what is contrary to duty. On such occasions, does the Lord take birth with a view to bring about the elevation of ' (righteousness) or duty. '

(3) When the good or the pious are persecuted for their devotion to truth, when highly respectable persons are compelled to go into wilderness or are thrown into prisons or are given capital punishment or similar heavy punishments, when the surface of the earth is tainted with the blood of the ' dutiful, ' then, for the protection of the good (sadhunam paritranya), is the Lord born again.

(4) When evil-doers flourish, all power and prosperity are in the possession of the wicked, when scoundrels rise in popular esteem, then, for the punishment and destruction of the evil-doers, is the Lord born again.

(5) (Dharma-samsthapana) i. e. it is for the establishment of the duty [of all] by humanity (manava-dharma), it is for the organisation of this on a sound and a firm basis, that the Lord re-incarnates himself.

These then are in brief the five purposes of the re-incarnation of the Lord. When there is slackness affecting duty, when the opposite of duty is flourishing, for the protection of the good and the destruction of the wicked and for the establishment of duty is the Lord born.

A meditation on these verses will enable the readers to understand when and for what purposes the Lord is

born. When the dutiful (or pious) will be subjected to persecution, when the enemies of duty will perpetrate evil deeds, when the saintly will be in distress and when without the destruction of the wicked a systematic organisation of duty will be impossible, the Best of Persons will, to be sure, be born.

PARTIAL INCARNATION OF GOD

In every creature or every human being, in fact, there is a partial incarnation of the Soul and of gods such as Agni, Vayu, Indra, Chandra, etc. In many organs is there a partial incarnation of gods- in the eyes there is Surya, in the breath in the nose Vayu, in the mouth Agni, in the semen Jala (water), in the bones Prithvi, in the navel Mrityu etc. and the form of the individual soul has present in it part of the highest Self (God) which occupies the heart of the individual being and adorns it. Thus viewed, every human being is an incarnation as is brought out by the following passage from the Aitareya Upanishad :

"Agni having become speech entered the mouth; Vayu having become breath entered the nostrils, Aditya having become vision entered the two eyes, Quarters having become the sense of hearing entered the ears, Medicinal Herbs and Lordly Trees having become hair entered the skin, Chandramas having become the mind entered the heart, Mrityu having become the Apana (breath) entered the navel, water(s) having become the semen entered the organ of generation." (Ait. Upa. II, 4)

As this topic is treated in many other Upanishads in much the same manner, it is needless to elaborate it further here. Though every person when viewed in this way, is a partial incarnation, and though this incarnation (viz., the partial) is present in demons as well as in men, the word '*avatara*' employed here in the Gita signifies just one thing viz., an extra-ordinarily great person with his inherent sacredness taking birth.

THE UPLIFT OF THE PEOPLE.

The high-souled, the saints, the free-souled, those with inherent sacredness become, thanks to their austerities, veritable God (Narayana) though born as human beings. With their hearts full of compassion for the people who are plunged in misery, they descend to this mortal world, either of their own accord or as ordered by the highest Lord. Or, when vast masses of people on the surface of the earth are in sore distress and when they fail to see any other way out of the difficulty, when they lose all hope, having been over-powered by the wicked on all sides, out of sheer helplessness, do they pray to the Supreme Person, 'O Lord, we have thrown ourselves on your protection; we find no other way to escape; do *you* protect us!' When all pray to God with the utmost sincerity, when they thus supplicate for divine succour, the highest Lord, the veriest embodiment of sympathy lends his ear to the requests of his devotees unfailingly, and is born as a partial incarnation of himself or else urges and inspires some free-soled one, high-souled one, to act. The birth thus taken by the supreme-souled ones is

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called 'incarnation.' They come to this imperfect world of ours, punish the wicked, protect the virtuous and having laid duty on firm foundations, bring their 'mission' to a termination.

### MATTER OF EXPERIENCE

History of every land, class, nation and community bears out that in times of the worst degradation of the land, class, nation or community under consideration, are men of extra-ordinary excellence born and with unprecedented ease do they achieve their great mission. Things not even dreamt of by the common run of men and women are accomplished by these persons endowed with marvellous capacities and they impress people in such a way that even the opponents of these great men are easily persuaded to their view-point by their might and thus are undertakings, regarded as impossible, easily seen through. History of every community will bear out the importance of the work of these great men. Such men are high-souled, free-souled, supreme-souled, divine-souled. They can be characterised as the highest Self or the 'Supreme Person' too.

Men who have attained liberation by their austerities, meritorious conduct and knowledge are characterised as high-souled, supreme-souled, free-souled or divine-souled while the one who is the creator, maintainer and destroyer of this universe, the Lord of this universe, as called the Highest Self, or the Highest Person or Narayana. According to the Gita teaching, Shri Krishna is the incarnation

of the Highest Person and his associates and companions are high-souled ones, supreme-souled ones. This is often going to be explained, hereafter (vide Gita, *vibhootiyoga*.) Students of the Gita at any rate will have no doubt in this respect. Even so, for facilitating the understanding of the theme, are quoted below a few relevant passages:—

( 1 ) The Supreme Person, however, is different, called the 'Highest Self. ' (17)

In so far as I have gone past the mutable and past the immutable, excellent ( highest ), therefore am I well-known in the world as also in the Vedas as the excellent (higeeest ) person.

( Gita 15, 18 )

( 2 ) Having known me the enjoyer of sacrifice and austerities, the great Lord in all the worlds (or of all the worlds), the friend of all beings, does one attain peace.

( Gita 6, 29 )

( 3 ) I am the source and the termination of the entire world. Higher than me there is not aught else, O conqueror of wealth, on me is all this inwoven as are hosts of beads on a thread.

( Gita 7, 7 )

( 4 ) By me with form unmanifest is stretched out this all. All beings reside in Me and I do not stay ( am not contained) in them.

( Gita 9, 5 )

“ Lord Shri Krishna is the highest Self himself- not, just a partial incarnation of God—” expressive of this thought, many are the verses contained in the Gita. The gist of them all is :- (1) The highest Self is the Supreme Person and I myself am called in the world and the Vedas, the Supreme Person. ( 2 ) Enjoyer of sacrifices, great Lord, friend of all, am I. ( 3 ) I cause the origination, maintenance and destruction of the entire universe. Like beads inwoven on a string is this world inwoven upon *Me*. ( 4 ) The whole of this universe has stretched ( or spread ) out through my unmanifest form and on *Me* does it rest.

Many are the verses which are similar in import and which therefore bring out the fact that this is from the Gita view-point a firmly established principle viz., that Lord Shri Krishna is the full incarnation of the highest Lord and that the highest Lord got himself incarnated for achieving the five purposes mentioned above ( vide verses 7-8 ). Vedic mantras purporting that “ the Lord of creatures comes to the womb, he was there formerly, is in the womb at present and will be there in future again, ” have been cited in the course of a meditation on the preceding verses ( IV,5,6 ) of the Gita. A comparison instituted between these *mantras* and the Gita passages distinctly brings out that the possibility of the Lord's being thus born or incarnated is intelligible.

How the Supreme Person has his divine incarnation, why free souls are born and how other souls that are in bondage are born- all this has thus been explained so far. Readers should pay a careful attention to all these kinds



### (4) Divine Birth and Act.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

O Arjuna, the person who knows my divine birth and (divine) act thus in their essence, having abandoned his body (i. e. after his death) is not born again. He comes to *Me*. Devoid of affection, apprehension and anger, full of (merged in) *Me*, resorting to *Me*, many (such) sanctified by the penance in the form of knowledge, have reached my own being (or nature). (9-10.)

[ Both the birth and the acts of the Lord are divine. One who well grasps the secret of these divine acts, never again is caught into the mesh of the mundane existence and definitely attains the form of the Lord himself. Those who are free from the influence of affection, fear and anger, who have lost themselves into devotion to the divine, those who throw themselves on the protection of the Lord, and have knowledge-penance to their credit and thus become sanctified, attain to the form of the highest Lord—i. e. evidently become of the same form as the highest Lord. (9-10.) ]

of birth, and should understand well all the three types of birth as they occur in the mortal world. Even here they should meditate, particularly on the divine birth of the best of persons and his divine actions, as it is this meditation that brings about the elevation of men. To proceed to what the Lord has to say further about this:—

### DIVINE BIRTH & DIVINE ACTION.

(9-10) '*Janma karma cha me divyam.*' The birth and action of the Lord are divine. It is necessary to observe here that the same is not true of Arjuna's birth and action. The Lord's birth is not like that of others. It is divine, marvellous and without a second. There are two kinds of birth—divine or heavenly and ordinary or worldly ( of this earth ) and there are three regions—earth, heaven and the mid-region. The birth in the earth-form i. e. gross form is known as earthly birth. The birth in the mid-region form i. e. in an invisible form of inner prowess the mid-region-birth and the birth in the heavenly form is the heavenly or divine birth. These three regions of the macrocosm are thus present in the microcosm,—

| Macrocosm  |        |                   | Microcosm |
|------------|--------|-------------------|-----------|
| Earth      | Bhuh   | Sthula ( gross )  | Body      |
| Mid-region | Bhuvah | Sukshm ( subtle ) | Mind      |
|            |        | (Internal organs) |           |
| Heaven     | Svah   | Karana ( causal ) | Intellect |

### EARTHLY BIRTH

Every creature has the earthly birth i. e. the birth where creatures have a gross body. The birth of all takes place along with that of their gross body. This is the commonest and inferior kind of birth.

### BIRTH THROUGH SAVITR

A birth higher than this is the one which takes place in the mind or the internal organ. Such is the birth of the twice-born ones. On this occasion, the creature has

Savitri as his mother and the preceptor as his father. This birth is not material or one ensuing from the elements. It takes place in the representative of the mid-region in the human body i. e. in the mind, the mother being the Sacred Lore. The birth is impelled by the preceptor. The birth brings about a change in the person such as was hardly ever expected. Whatever the family in which his gross body is born, the second birth of the person which takes place in his own mind increases the greatness of the individual excessively. To the same effect does the text of Manusmriti II, 147, 148 run:

“ In that the mother and the father, produce this one through desire and (as a result of which or ) when he is born of his mother, that one should know ( to be his normal or physical ) birth. But the birth of this one, which the preceptor who has thoroughly mastered the Vedas, causes to be brought about through Savitri (as the mother), that ( birth ) is real, that (is ) without decay, without death. ”

#### KNOWLEDGE OF THE DIVINE BIRTH

The birth superior to even this (second) is called the divine birth. The divine birth as distinguished from the lower two births, takes place as a result of divine impelling in the realm of the soul and the intellect. Due to some cause the like of which there hardly ever has been before or thanks to the Lord's favour (or mercy ), to the Lord's desire, there occurs in the intellect of some one divine impelling, divine desire, divine potence, divine inspiration

and the man is changed to so great an extent that others are astonished to see him after the change. This is the divine birth.' This renders a man's life, the activity of his intellect and the lustre of his spirit extra-ordinarily great—makes them unprecedented indeed. A person who has led a loose sexual life in an earlier stage leads a life of great celibacy after the change and one who was absolutely weak in the first stage carries out works such as require extra-ordinary amount of strength, in the later. All this happens only as a result of the manifestation in his self of the lustre of the highest Lord. This manifestation of the lustre of the Lord, takes place even when persons are yet in the womb or in their childhood, in a few cases and in others it takes place when the person has reached a later stage in life. Thus is the Lord born, necessarily as a result of inspiration—and he is born in a divine manner. Great souls who have become possessed of the nature of the Lord too put on a body just in this way. For such souls it is not necessary to remain in the mother's womb for a period of nine months. Only those who have an earthly birth are required to be in the mother's womb for that period.

Here the three kinds of body a person has as a result of the three births have been mentioned. Though these three bodies are seen to be arranged one in the other, all the same the strength of one of these is no sure indication of the strength of the other two. One with his gross body quite strong is not necessarily having the other two bodies very strong. There is a maxim— 'Sound mind in a sound

body. 'But this is not to be considered to be true. Some sages, masters of yoga, were extremely weak so far as their bodies were concerned, but their mind-body or intellectual body, that is the *inner* body was seen to be exceptionally strong. The divine birth is as a rule connected with the intellectual and spiritual body. One who is endowed with such a divine body on account of his divine birth attains extra-ordinary strength. The other bodies which he has are such as would suit his purposes. In most cases gymnasts have a huge *physical* body, a very strong body, but their *inner* bodies are very weak.

Though the divine body secured on account of the divine birth is not connected with physical strength, there is not the least doubt regarding the fact that the gross as well as the subtle body of one who has attained a divine body, is pure, nay sacred.

These births have other names also. Thus the divine birth is otherwise known as the birth not arising from the *yoni* ( part of the female body giving birth to a child ), '*a-yoni-sambhava*.' The gross or physical birth on the other hand is called alternatively as 'the birth arising from the *yoni* ' '*yoni-sambhava*.' Evidently the Lord gets himself incarnated or descends to the mortal world, being *inspired* to do so. 'Avatara' signifies coming down, descending and helping all cross ( the ocean of mundane existence ). The divine Lord descends at the proper place, full of his divine strength, with a view to helping the virtuous save themselves from calamities. Like men

from the second floor descending to the first, the Lord descends along with his divine strength, among the right type of men or gives them his divine inspiration.

Here a few may like to raise a doubt viz., 'how is the all-pervading highest self contained in this limited body?' But this is an idle doubt. For, the strength such as the all-pervading Lord has, the whole of it, even his partial incarnation that we can conceive, or his inspiration, is possessed of. Like the Lord in his entirety, even a part of his is complete. There is no more-or-less-ness of strength between the full (incarnation or personality) and the partial (one of God). 'That is full (*purnam adah*) this is full (*purnam idam*). For from that full, is this full arisen (*purnat purnam udachyate*).' A meditation on the nature of the Lord described in these terms leaves no room for any doubt of the sort mentioned above. Whether it is the Lord's partial incarnation, or it is the divine lustre manifesting itself (here, on the surface of the earth), all mean the same and have the same purpose. When Agni descends into iron or a piece of wood, the said piece of iron or wood has the same form as that of Agni, carries out the function of Agni, becomes Agni incarnate. There remains no difference between the piece of iron or wood on the one hand and Agni (Fire) on the other. And the question then simply does not arise whether Agni in his entirety has entered into the piece or it is only a part of Agni that has impregnated the same. For, here any distinction such as the *whole* or the *part* (in full or partially) is beside the

point. A piece of iron or wood having assumed Agni's form becomes Agni incarnate. Similarly, if the divine lustre of the Lord has descended into any one, that person has the Lord's own form. This is what is known as the *divine birth*. Such a birth takes place with a view to establish duty on an independent basis, to preserve the virtuous, to destroy the wicked. The hour of such a birth is the one when duty has faded, is shorn of its glory and when the opposite of duty i. e. impiety has overpowered it.

This, in a way, is the manifestation of the highest strength. There is no definite rule or law in consonance with which it will take place. It may occur in the embryo or in an infant. It may as well occur in a grown up person. This inspiration will find out a place for itself such as would suit its purpose. One who thus knows the principle of the Lord's incarnation (*yah divyam janna tattvatah evam vetti*) comes to me, attains my divine form (*mam eti*) himself becomes the divine one. Such is the significance of the knowledge of the divine incarnation of the Lord being properly known.

"The person who thus knows the principle of the divine birth definitely understands that he who makes himself fit for the incarnation of the Lord, by becoming pure and holy undoubtedly secures spiritual perfection." With this confidence he ever maintains his purity, his holiness and thus goes on raising himself higher and higher. Purity and holiness which he comes to possess take him into the vicinity of the highest Lord and the

stage is reached before long, when he becomes a worthy receptacle of the favour of the Lord. Whence any delay after this, for the aspirant to have the same form as the Lord ?

Such a person after having departed from this world ( *deham tyaktva* ) does not return to the vortex of birth and death again, but reaches instead the highest Lord himself, directly ( *mam Purushottamam eti* ). There is no impediment in the path of his spiritual perfection. Like the piece of iron that has reached Agni becoming Agni itself, this person, on reaching the highest Lord, has a form like, that of the Lord, or becomes the Lord himself.

#### KNOWLEDGE OF DIVINE ACTION.

He who thus knows my divine action, he who grasps the principle underlying the same, also attains to the highest Lord. The fruit secured by those who know the divine action of the Lord, is the same as the fruit obtained by those who know the divine birth of the Lord. This latter has been considered in the preceding few paragraphs. To turn now to the consideration of the divine action :—

The action which the Lord performs, after having had the divine birth, the action the Lord thus does on his own inspiration, is called the *divine action* ( *divyam karma* ). All the deeds of persons who are but incarnations of the mighty Lord, are 'divine actions.' To know the principle underlying such actions is to enable oneself to win one's perfection, to attain the Lord's own form. By pondering



over the incarnation of the Lord, by thinking how the Lord carried out actions, how He destroyed the wicked, how He protected the virtuous, how it was that 'duty' had faded in a particular period and how impiety had overpowered it and how this impiety was removed, one knows the principle of divine action. One then knows how one should act oneself too. One pondering thus endeavours to carry out such divine deeds oneself and gets oneself raised to higher spiritual levels and attains divine status in the end.

'Divine action' means action possessed of divine qualities. In the sixteenth chapter of the Bhagavadgita at the outset, the divine qualities are thus set forth: "Freedom from fear, purity of mind, firm stand on 'knowledge' and path of (disinterested) action, giving away gifts, control of the sense-organs, sacrifice, reading one's prescribed portion from the Vedas, penance, being straight (forward), abstaining from injury, truth, freedom from anger, abandonment (of advantages), peace, not indulging in calumny, kindness to beings, absence of greed, softness, keeping within bounds, steadiness, being possessed of lustre, forgiveness, courage, holiness freedom from hate, not having a false sense of identification—these are the divine qualities." Actions displaying these qualities or prompted by these qualities are called divine actions! In the dealings of men of eminence these qualities are manifested. One who therefore learns to read these qualities in the dealings of men of eminence or in those of persons who are divine incarnations, one who

helps himself to an appreciation of such qualities by meditation, ascertains clearly what divine actions are, as also what not-divine actions are. And once there is such an appreciation, distinct appreciation of the divine actions, the person endeavours to perform them and as a result of his taking to such actions, he qualifies himself in due course for spiritual perfection. There is no rule that in the first stages, a person's endeavours in this direction will be crowned with success. But if there is a keen desire of such actions on one's part, one is bound by degrees, to elavate oneself spiritually. This is the course of graded development. Hence has it been stated here " he who knows in truth, ( *tattvatah* ) my divine birth and my divine action, is, without being subjected to the misery of re-birth, able to attain the Lord directly. " ( Gita IV, 9 )

#### ESCAPING THE ROUND OF BIRTHS AND DEATHS

The statement made here viz., 'this one is not required to be born again ' is worth being carefully considered. For, in verse 5 at the beginning of this chapter ( IV ) has it been stated that ' like the many births of the divine Lord, many have been the births of Arjuna too.' If the Lord is required to pass through many births, how does the free-souled who has attained the Lord's form, become free from the round of births and deaths ? Let us now turn to the consideration of this doubt:—

In the earlier section, the account of how the Lord takes birth, how there is the divine incarnation has been given. The Lord descends of his own accord, by his own might and ( as a sport or ) with an amount of ease, into the body that is deemed fit for the mission. He is not subjected to any bonds or limitations there. The free souls who have attained the form of the highest Lord too enter a suitable body, as much of their own accord as doth the Lord. Their purpose in thus being born is the preservation, organization and welfare of the people. These free souls too are not dependent upon any one. In regard to the assumption of a body or otherwise, these are absolutely free. They are their own masters. As such they are not required to obey any body else's rules or laws. Being of a nature which is pure, conscious, free, they have inherent in them an attitude full of kindness towards all. In this respect they are on a par with the highest Lord. Kindness, extreme kindness, is the very nature of the highest Lord. Kindness, extreme kindness, is the very essence of these great souls, that have already become free from mundane existence. Whenever vast numbers of people on the surface of the earth are seen by these to be in dire distress, whenever the heart-rending cries of the people fall on their ears, whenever the utter helplessness of these people is noticed by these free souls on high, being ' full of the milk of human kindness, ' they only naturally descend from their own nature of extreme happiness. Their feeling of mercy does not let them things become worse. They therefore don gross bodies and become the

guides of the suffering humanity. This divine birth of the free-souled is entirely independent, while the birth of the ordinary run of men and women as a result of which they have gross bodies is subject to the rules of the Lord. Whether the ordinary men and women like to be born again *or* they do not, they are compelled (as per the doctrine of 'karman' ) to be born again. Being thus dependent, or under outside influence, they are dragged into re-birth. The souls of those who have become free and attained the Lord's own form are not thus subject to any extraneous influence or power. No one can compel them to be born again. But due to their inherent attitude of being all full of concern for the preservation, organisation and welfare of the people, they descend into bodies such as are worthy of their mission and thus have a birth.'

As an instance elucidating the point under consideration may be pointed the prisoners who are incarcerated in keeping with the king's laws, from whom is sharply to be distinguished an honourable citizen who too is in the prison as he has paid a visit to it out of sheer curiosity or as he is invited there to give instruction to the prisoners in the principles of duty. The citizen goes there of his own accord, and as a free man. The instance would throw enough light on the birth of the ordinary and the not-free men and women and on the divine birth and action of the free soul. And a doubt as to how *free* souls are *born* again is then removed. This theme is to recur again and again in the Gita. Readers are therefore requested to ponder over it well.

### THE ATTAINMENT OF THE HIGHEST LORD.

( *Sa mam eti* ) he attains Me i.e., evidently the same thing as saying that the aspirant secures God. Here it is necessary to consider in some detail what it is that is meant by the phrase 'securing or winning God.' Passages thus indicating attainment of God occur so often in the Gita :—

( 1 ) ' Many, sanctified by the penance in the form of knowledge, have reached my being ( or nature. ) '

( Gita IV, 10. )

' That follower of the *yoga* dwells in Me. ' ( *ibid*, VI, 31 )

' My devotees too reach Me. ' ( *ibid*, VII, 23. )

' Those who offer sacrifices to Me too reach Me. '  
( *ibid*, IX, 25. )

' High-souled ones who have reached highest perfection having reached Me do not again have a birth ( do not have a re-birth ) the abode of misery, ( itself ) transient ( in nature. ) ' ( *ibid*, VIII, 15 )

' With your self associated with the *yoga* of renunciation ( of the desire for fruit ), having become free for ever, you will come to Me. ' ( *ibid*, IX, 28. )

' One who is free from enmity to all beings, that one reaches Me. Oh Pandava. ' ( *ibid*, XI, 55 )

' I shall cause you to be freed from all evils, don't you be grieving. ' ( *ibid*, XVIII, 66. )

( 2 ) ' ( He ) attains highest happiness in Brahman.  
( Gita, II, 72. )

' Eaters of nectar remaining after the performance of sacrifice reach Brahman, ever lasting.' ( *ibid*, IV, 31. )

' Carrying out the 'yoga,' the sage reaches, ere long, Brahman.' ( *ibid*, V, 6. )

' Firm of understanding, not at all deluded, the knower of Brahman, abiding in Brahman. ' ( *ibid*, V, 20 )

' Reaches the Brahman-state with the 'rajas' quelled, (and) free from taint.' ( *ibid*, VI 27. )

' Then becomes Brahman.' ( *ibid*, XIII, 30. )

' Becomes fit to be Brahman. ' ( *ibid*, XIV, 26 )

( 3 ) Free from the bond of birth, they reach a place free from disease. ' ( Gita, II, 51 )

' Carrying out action, without being attached ( to fruit ) a person attains the highest. ' ( *ibid*, III, 19 )

' He whose desire, fear, anger have departed from him altogether, is ever free. ' ( *ibid*, V, 28. )

' The one who has reached the highest perfection after ( or in ) many births, then goes to the highest place ( or state. ) ' ( *ibid*, VI, 45. )

' He reaches the highest place ( or state. ) '  
( *ibid* VIII, 13. )

' After that ( or from there ) he reaches the highest place ( or state. ) ' ( *ibid*, XIII, 28; XVI, 22. )

‘ Having understood this, would he be possessed of understanding, and one who has achieved everything worth achieving, O descendant of Bharata.’ (*ibid* XV, 20)

There are many such passages in the Gita and it is just these passages that expound the nature of the final perfection. This final perfection, we will consider in full in due course. All that is intended to be stated here is—

( 1 ) ‘ (He) attains *Me*, My being ( or nature ), ( he attains ) My form.’

( 2 ) ‘(He) reaches Brahman, becomes firmly established in Brahman, has the same form as Brahman, becomes great like Brahman. ’

( 3 ) Attains a place ( or state ) free from disease, secures a high place, becomes free, attains a high state, becomes one who has achieved everything worth achieving. ’

This is the purport of all the passages cited above and they bring out only one thing and that is that the person reaches or secures the form of the highest Self. In this connection, it is stated in the Vedas—

‘ (He) saw that, became that; (for) he was that [ *tat apashyat, tat abhavat, tat asit.* (Va. Yaju. 32, 12.)

The passage says that the worshipper saw that (form of the highest Self), then he became that ( highest Self); for, in essence this worshipper was that ( *tat asit.* )

Similarly,

‘ Having worshipped, the first propagator of truth, he entered ( from or ) by his self into the ( highest ) Self’  
(Va. Yaju. 32, 11.)

In the mantra portion such as this (viz., Va. Yaju. 32, 12 and 32, 11, this latter being *upasthaya prathamajam ritasya atmanatmanam abhi-sam-vivesha*) there is the statement regarding one's being identical in form with the highest Self after the realisation of the ( nature of the ) highest Self. Likewise, in the Upanishads too is it stated—

‘ The Self in the form of ‘ Om ’ is auspicious and ( one ) without a second. He who knows thus enters by his self into the ( highest ) Self. ’ (Mandu. Upa. 12.)

‘ Like rivers that flow losing themselves, having abandoned ( their ) name and form, into the ocean, the knowing person, having abandoned name and form, attains the Person who is higher than the high and divine. He, verily, who knows that Brahman, becomes Brahman itself, not in his family is a not--Brahman-knower born. He goes past grief, goes past evil, and freed from the knots of ne-science becomes immortal. ’ ( Mundaka Upa. 3-2. )

The purport of ‘ *mam eti* ’ (reaches Me) and ‘reaches or attains My being (or nature) [*madbhavam agachhati*] and that of the passages from the older literature cited above is the same. The real meaning of this, the one purpose of this, is Nara becoming Narayana, Purusha becoming the highest Purusha ( Purushottama ). The worshipper who knows the divine birth and the divine action of the Lord, becomes ‘ Narayana, ’ though by birth he is only a ‘ Nara. ’ How he secures this graded



perfection is considered in details in the next verse ( Gita IV, 10 ). As this consideration is of very great importance from the point of view of carrying out or translating into action the Gita teaching, let us now proceed to the same:—

#### THE FOUR STAGES OF PERFECTION.

The verse refers to the four stages of spiritual perfection. A man who meditates on the divine birth and divine action of the Lord and on the birth and action of ordinary men, passes through these four stages—

( 1 ) *Man-mayah* = One who has his mind solely devoted to the divine birth and divine action of the Lord, one who sees everywhere the form of the Lord, one who realises that all is lost in, merged in the Lord.

( 2 ) *Mam upashritah* = Resting solely on the Lord always and at all places, throws himself on the protection of the Lord.

( 3 ) *Vita-raga-bhaya-krodhah* = Away from love of enjoyment fear and anger.

( 4 ) *Jnana-tapasa putah* = Becomes pure by knowledge and penance and,

( 5 ) *Mad-bhavam-agatah* = Comes to my i. e., the highest Lord's being i. e. attains the nature of the Lord.

It has now to be considered as to how a man passes through these four stages. The principles expounded in the Gita have to be carried out in our every day life. It is no use merely waxing eloquent on them. A meditation on these four stages is from the standpoint of this carrying

out of the teaching, quite essential. The first among these stages is that of being one with the Lord [devoting one's mind to His divine birth and actions, seeing Him everywhere.]

( 1 ) BHAGAVAN-MAYAH ( MAN-MAYAH )

ONE WITH THE LORD, SEEING

THE LORD EVERYWHERE

This is the stage of being engrossed in the Lord, of the high-souled ones, of men who are divine incarnations or special manifestations of the highest—a stage of being engrossed in the life and career of these. In this stage there is an effort to meditate on the doings of these great ones, by day and by night and to secure guidance in good behaviour from the same. Now and again, in this stage, is there a comparison instituted between the behaviour or conduct of these great and that of oneself. The result of these comparisons is a clear understanding of one's own faults. Removal of these latter increases purity and a repetition of this meditation leads to the experience, intuitive experience, that the entire world is pervaded by the Lord, that the Lord dwells everywhere.

( 2 ) BHAGAVAD-UPASHRITAH (MAM UPASHRITAH.)

[ RESORTING TO THE DIVINE; RESORTING TO ME ].

Being firm or steady with the Lord as the support. When there is extreme love engendered in one's heart of the life and career of some great divine manifestation and when one is determined that one's spiritual perfection rests only on that, one throws oneself on the protection

of that divine manifestation. Thus is the aspirant confirmed in his faith in the Lord and he then throws himself on the protection of the Lord. Constantly does he meditate on the Lord and offer his very life to Him. Never does he forget that he has only one support and that is the Lord. Day after day, he bares his mind to the Lord and beseeches the Lord for help to secure his purity. Day after day, does he thus go on becoming pure and with the growth of his purity does he go on securing greater and greater faith in the highest Lord. Thus is brought about his spiritual perfection.

(3) VITA-RAGA-BHAYA-KRODHAAH.

WITH LOVE OF ENJOYMENT, FEAR & ANGER

KEPT FAR AWAY

'Raga' here signifies love of enjoyments. This and the other two viz., fear and anger, these and all other faults which are the cause of a demoniac kind of being, such as passion, greed, infatuation, jealousy etc. he removes. Absence of greed, absence of fear and absence of anger are indications of the divine wealth (or qualities) and they are found in the career of divine manifestations. Contrariwise, in a demon are seen greed, fear and anger. The person knows that for his spiritual perfection, it is necessary to develop the divine in him having with due care removed the demon-like characteristics first. He closely observes or studies the life of those who have a divine birth and are carrying out divine actions. In emulation of them, he endeavours to be without greed, fear and anger. After a sustained effort he secures those divine qualities and others similar in nature and becomes free from affection and hatred.

## ( 4 ) JNANA-TAPASA PUTAH

[ PURIFIED BY KNOWLEDGE AND PENANCE. ]

Having become free from affection and hatred as stated above, knowledge is on the increase in him. It waxeth like the Moon during the bright half of a month. In him, to start with, there is as much ignorance as desire, anger and greed and hence when the three are removed, the aspirant's mind becomes free from apprehension and knowledge too goes on becoming firmer and firmer in the mind. He puts up with inclemencies due to extreme heat or cold. He goes on carrying out his duty faithfully and sincerely. He practises penance, such as the maintenance of the vow of celibacy and thus every time he makes himself more and more pure. A stage is soon reached when this becomes his very nature and without being required to put in any special effort, he is able to rest entirely on himself to remain pure. This is the last achievement and as soon as that is secured—

## ( 5 ) BHAGAVAD-BHAVAM AGATAH

(MAD-BHAVAM AGATAH. )

[ ATTAINS THE NATURE OF THE LORD ]

When his life becomes, as stated before, free naturally from affection and hatred, free from fear, full of knowledge and penance, then do they say of him : ' This one has reached the divine nature. ' In him is seen the nature of God. He himself becomes a living form, of the Lord, a waking form of the Lord. In him does the divine spark begin to shine. Thus does he, a Nara, become

Narayana; thus does Purusha become the best of Purushas, thus does the one who was in bondage become free. The Lord's nature can well be seen in him. At this stage he becomes an ideal man. For by this time, he has accomplished his goal and remains by his own power contented within himself and because of the experience of perfection he has attained, is all full of delight, and full of delight quite naturally.

Readers, desirous of carrying out the teaching of the Gita, should meditate on the contents of these verses again and again and following the path laid down here should render their life significant. Whether this advice or teaching of the Gita has or has not formed part of our everyday dealings can be tested in the following four ways :-

( 1 ) Do I look upon this entire world as pervaded by the Lord or am I conscious of other entities ?

( 2 ) Am I having just the Lord as my support or am I having something or some one else as my support ?

( 3 ) Am I free from love of enjoyment, fear and anger or are these not yet totally removed ?

( 4 ) Is my life full of penance ?

Putting questions as indicated above and testing oneself in the light of the same, it is possible to decide how far one has succeeded in securing spiritual perfection. For readers devoted to a life of virtue, for such as are intent on doing what is good, this verse will give an excellent guidance. Persons bent on endeavour with a

### ( 5 ) Action Crowned with Success.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानुवर्तते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

The way in which people resort to me, in keeping with that very way of theirs, do I give them the fruit [ of their action.] Men, O Arjuna ! follow, in all ways, the path laid down by me. (11)

Those desirous of the fruit ( lit. - success ) of their action, worship divinities here ( in this world ). For, quickly is the fruit, arising out of action, secured in ( this ) mortal world ( of ours. ) (12)

[ The attitude with which persons approach the Lord, is important, for in keeping with that very attitude, do they achieve the fruit thereof, consistent with the laws of the Lord. All people go along the path laid down or shown by the Lord. Action carried out in this mortal world leads to fruit. Men desirous of fruit, therefore, worship many divinities and thus secure the wished-for fruit. ( 11-12 )

view to secure perfection, carry out auspicious actions and thus with a determination work their way to perfection. Any person entertaining any doubt regarding this last point, should read the two verses that follow :—

( 11-12 ) In order to allay the doubt entertained by many, whether action is or is not followed by its fruit, the Lord declares— 'the fruit of action is undoubtedly secured:—

## THE INEVITABLE LAW OF ACTION.

"In keeping with the way people approach Me (*ye yatha mam prapadyante*), in keeping with the desire with which they resort to Me, in keeping with their attitude in throwing themselves on My protection, in keeping with their expectations while thus coming to Me, do I give fruit to those people (*tan tathaiva bhajami aham*). Obviously, to those who worship one with the desire of fruit I give the fruit of their action performed with a longing for fruit. Those who resort to Me with actions without any desire for fruit, to such I grant knowledge and bring about their spiritual elevation. Those that are desirous of salvation are given salvation by Me. Those who want only their sorrow or grief to be removed by Me, have their sorrow or grief removed by Me. Thus the desires with which people come to Me, are fulfilled by Me."

The Lord is free from affection or hatred. He does not, therefore, Himself invite any one with love, nor does He through hatred, send any one away from Him. The inevitable law of action (*karman*) thus is—'Reap as you have sown (get such fruit as is warranted by your action.)'

## A GROSS MISINTERPRETATION.

The 11th verse (*ye yatha mam prapadyante tans-tathaiva bhajami aham*) is by some made to yield the sense: 'with every one I behave as every one behaves with me.' The verse is thus subjected to a gross mis-representation, as it is regarded to embody in it as the message of the Lord,

as the essence of his teaching, the principle of 'tit for tat.' The verse is thus exploited to support the view that one given to anger should be met with anger, that this is quite in keeping with the principles of 'duty !'

Once the principle of 'tit for tat' is accepted, once it is regarded as proper to be wicked with the wicked, the consequences that would follow are too grave to be described. To meet one who has struck once by striking him four times; if some one deviates from sexual moral but once to wreak one's vengeance on him by deviating from sexual morals four times and similar other evil ideas would thus gain currency and the torrent, if left unimpeded, would lead to the most disastrous type of misbehaviour. It would then be impossible to curb the evil forces that would be dominant, and ultimately man would be degraded even more than the beasts!

There are many who put such a construction on this verse. But this is not the meaning the verse can be taken to convey. The verse only says. 'Human beings get only such fruit as a result of the worship of the Lord, as is in keeping with their *attitude* in the act of worship.' In other words, they take from the worship what they bring to it. It is improper to subject such an excellent rule of duty to the gross misinterpretation referred to at the beginning of this section. Besides the rule of duty is not 'wickedness towards the wicked' (shatham prati shathyam.) It is 'truth towards the wicked' (shatham prati satyam.) Mahabharata. U. 39. 73 makes this quite clear :—



By absence of anger should one conquer anger, 'evil' one should conquer by 'good,' the miserly ( refusing to give away gifts ) one should conquer by (liberal ) giving, untruth one should conquer by truth ' [*Akrodhena jayet krodham asadhūm sadhūna jayet, jayet kadāryam danena, jayet satyena chanritam.* ]

To interpret Gita, IV, 11 as embodying in it the principle of 'tit for tat' is, therefore, to put a wrong construction on it. Hence should the verse be understood just in the way indicated by us here and an effort should be made to follow the essence of the teaching of the Lord. Nothing can be more improper than such a gross misinterpretation of an excellent principle.

To cut the discussion short, therefore, the verse lays down the inevitable law of action : every one will get the fruit of action just in keeping with the nature of his action. Having grasped this, one ought to do what is good, for ever, and keep oneself away from evil deeds altogether. On having stated the rule of action, such as cannot be transgressed by any one, the Lord further states—

#### THE PATH OF THE LORD.

'Men, O son of Pritha, follow My path in all ways. '  
( Gita IV, 11 )

Whatever actions men may be doing, they are on the way that will lead them to the Lord. Sooner or later, they would come to the path taking them to the Lord,

—the path that would help them attain the highest.' Men are seen going along the path of evil, but on having experienced what it is to go by the path of evil, they are sure to reach the path that will lead them to the highest place or state. Many do not understand that it is the attainment of the highest Lord that is expected by all. A few persons understand this. But irrespective of one's understanding, or failing to do so, the path of all is the same. The right kind of interpretation of duty is this that one should instruct a man regarding the straight path, resorting to which, he will soon reach the highest place. Those, however, who have to-day strayed away from the straight path, despite their mistake are sure to come to this path which will take them straight to the highest Lord. The difference, such as is seen to be obtaining between the paths—the wrong and the right paths—relates only to the period of time taken by those who pursue the paths to reach the goal. Some reach later than others—but they too reach, without fail.

That all have the same goal in view viz., the path by which to attain the 'brahmi' state described in the Gita, has been shown here in brief. All people going along diverse paths, following different opinions, belonging to different sects, will ultimately come to this path. Those who are already going along this path, explained with great favour by the Lord, are on the straight path. They will have less trouble on the path, while others going along other paths will have to undergo an amount of the same. This, however, is definite that all other paths are going

to meet this straight path, sooner or later. One who knows this is easily able to appreciate the superiority of this path.

The latter half of the verse (*mama vartma anuvartante manushyah Partha sarvashah*) has occurred already in Gita III, 23. Owing to the difference in the context, the verse there meant something slightly different. Gita III, 23 means: ' If I don't give up sloth (and thus if ) I don't take to action, people ( too ) will ever be following just my path. ' Even with the same words the meaning there is a little different. Now if that meaning is followed in the present case ( Gita IV. 11 ) the verse would meant : ' All people ever emulate me; I therefore give them such fruit as is in keeping with their attitude or with the feeling with which they come to me. " Evidently all people too should keep away their love [ of various enjoyments ] and hatred and deal with others in just this way where longing does not exercise any influence on them, where their behaviour towards others is in keeping with the considerations of propriety. No one should deal unfairly with others.

In our opinion, the meaning intended to be conveyed here is this : all men reach the path that leads to the highest Lord. There is another verse of this type which also is current. It reads—

*Sarva-deva-namaskarah Keshavam prati gachchhati*  
i.e. salutation made to all gods reaches ( ultimately ) Keshava. Other opinions, views or sects have raised other gods and goddesses who are incapable of keeping

with themselves the salutations or worship offered to them. Instead, they send them all to the highest Lord. Similarly, in the Gita too, there is another verse with the same purport :—

“ Those too who are devoted to other divinities and offer sacrifices, being full of faith— even they worship only *Me*, O son of Kunti ! in a manner not in keeping with the prescribed procedure. For, I am the enjoyer of all sacrifices and I am the Lord ( or master. ) ” ( IX, 23-24. )

Here too it has been clearly stated that the worship of other divinities reaches the highest Lord. To the same effect runs a verse from the Rigveda—

‘ Though one, the wise describe in many ways.’  
(*ekam sat viprah bahudha vadanti*) [Rigveda II, 164, 46.]

The verse brings out that though there is only one Reality viz., the highest Lord, the knowing ones describe the same in many ways, give the same many names. This evidently means that whichever name of the Lord is uttered, from among the many names he has, it is in essence the same as *uttering the name of the one Lord, who is without a second*. This is so because in fact the Lord has no name as such. Why is it then that there is such an amount of conflict over names ? Whatever the name that is uttered, whichever the divinity that is worshipped, whatever the path that is followed, all these are nothing but the worship of the highest Lord. Persons who hold such noble views do not endeavour to force their views, with the instrumentality of those appointed for special propaganda purposes, on others not holding the

same. For, their belief is that all men are going along the path leading to the attainment of the Lord (sarve manushyah sarvashah ishvara-vartmanam eva anuvartante.)

The path of some is direct and therefore short, while that of others is circuitous and therefore long. If anyone chooses the longer circuitous (or tortuous) path, he is free to go along it. One has an aeroplane flying at the rate of two hundred miles an hour, another has a motor covering only forty miles in an hour. A third one has a vehicle which runs at the rate of only four miles an hour, while a fourth one has no vehicle at his disposal. He has to cover the whole distance on foot. All have secured conveyances such as their purses permitted. All have to reach the same destination. But some reach early, others late, in consonance with their respective speeds. What we must think about particularly in this matter is the fact that the person who is covering the distance on foot has no money to purchase a vehicle. Why should others using their vehicles laugh at him? And even if they do laugh at him or ridicule him, this laughing or ridiculing is not going to help the poor pedestrian have a vehicle for himself.

Those who follow the path of knowledge, those who follow the path of disinterested action, those who follow the path of action and those who follow the path of enjoyment, should not thus ridicule each other. For, the knowledge of Brahman that the follower of the path of knowledge has, would never so much as be comprehended

by the one who follows the path of enjoyment. One who has taken his firm stand on action, is ill equipped to understand the thoughts such as pass on in the mind of the follower of the path of knowledge. ( Gita III, 34 ). It is difficult to understand, under these circumstances, as to why those who propagate their views, pour ridicule on each other, while doing their work.

A person following the Bhagavata path of duty believes that ' all men are going along the path that will lead to the highest Lord.' Some are going along the shorter route, others have taken to a longer one. Each occupies a vehicle such as he could secure and proceeds along his path. But as stated in Rigveda X, 71,7:—

( ' Manojaveshu asamah babhuvuh ' ) every one being, unlike every one else in point of the speed of the mind, the principle that one can comprehend, another cannot. Hence the necessity of not creating a split or division in the minds of men and thus making them go along the path of proper actions. This leads all in due course to the highest spiritual perfection.

#### SACRIFICE IN HONOUR OF THE DIVINITIES.

" Those desirous of the fruits of their actions ( ' kankshantah kaṁmanam siddhim ' ) offer sacrifices in honour of divinities, here [ on the surface of the earth ] ( iha devatah yajante ). " Here there is the purpose of the worship of the divinities, but there are other matters or feelings too. Worship of many divinities with the purpose of securing fruits is going on to-day in the world, as is patent to all—

“ Those who carry out vows in respect of divinities reach the divinities. Those who carry out vows in respect of the (*pitris*) ancestors reach the (*pitris*). Those who offer sacrifices to ghosts reach the ghosts. Those who offer sacrifices in honour of *Me* too reach *Me* . ” (Gita IX, 25.)

Even to-day, there are seen the worshippers of ghosts carrying on their dealings in a ghost-like manner, as also the worshippers of the several divinities leading a life similar to that of the divinities. There are worshippers of the Lord too in this world—the Lord who is one, without a second. As the worshipper is engrossed or lost in the meditation on the divinity to be worshipped, he becomes similar to the divinity he worships. “ Those who worship divinities that have the quality of activity predominant in them become themselves rajasa (or with the quality of activity predominant in them and,) those who worship divinities with the quality of sloth (dulness) predominant in them become themselves tamasa (or with the quality of sloth—dullness predominant in them.) Persons who worship divinities with the quality of goodness predominant in them become themselves sattvika (or with the quality of goodness predominant in them.)” Men thus worship divinities such as would suit their respective desires of enjoyment. Divinities granting to them the longed for enjoyments are their ‘desired divinities’ ( *ishta-devatah* ). The principle to be remembered in this connection is that the divinity to be worshipped is chosen by the worshippers in keeping with their own nature.

Worshippers of the departed ( *preta* ) would never be satisfied with divinities having the quality of goodness predominant in them. Hence do men decide which is to be the divinity they would like to worship in consonance with the constituent elements ( *sattva*, *rajas* and *tamas* combination ) of their own nature. For, ' in this mortal world, success arising out of action is quickly achieved ' ( *manushe loke karmaja siddhih kshipram bhavati* ). This makes men ever intent on action.

#### UNIFICATION.

' *Yajana* ' signifies the three viz., worship, unification and gift. We have already seen what worship means. Let us now proceed to consider what is ' *sangatikarana* ' or unification. In every living being and in every inanimate object there is a part of the Lord. Every creature and inanimate object is, therefore, as would be obvious, possessed of divine power and is to that extent having the same form as the divinity. Human dealings become possible only on effecting a unification with these divinities. This unification, this establishment of identity would determine the nature of human happiness. The better the unification and the earlier is the same effected the better and earlier achieved would be the worshipper's happiness. From this view-point, this unification or this worship in the form of the establishment of unity with the divine is an important theme. Men do establish this identity between themselves and as between themselves on the one hand and the inanimate objects on the other and they do thus secure happiness of one kind or the



## ( 6 ) Unification of the Four Castes.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्वद्भ्यकर्तारमव्ययम् ॥ १३ ॥

In keeping with the division of qualities and actions, I have created the system of the four castes. Know me, though author of it, to be not-author, indestructible. ( 13 )

[ The classification made in keeping with the qualities and the actions is called 'chaturvarnya' (or the sytem of the four castes.) This is seen in the world outside man as much as in men. As this fourfold distinction of castes is made with the qualities and actions in view, the authorship of the same goes to the qualities and actions. The one who classifies these is not the author of the fourfold distinction. For, in the absense of the qualities and the actions, he would not have been able to effect any such classification at all. (13.) ]

other. But men often use this unification for doing harm to others. On such occasions they have to take their lot of unhappiness. Hence must this unification or giving of gifts be made in a spirit of sacrifice so as to accomplish the real good of men. Who made such a unification founded on the spirit of sacrifice? A question of this type suggests itself to us at this stage. To answer the same, the Lord explains how the unification of *chaturvarnya* ( or the system of the four castes) arose—

### UNIFICATION AND SYSTEMATIC ARRANGEMENT.

( 13 ) The entities in this world belong to one or the

other of the four categories— men, beasts, vegetation ( medicinal herbs ) and minerals. Each one of these has further subdivisions, which all i.e. main as also subordinate divisions are due to the difference in their qualities. Man is so called because of his capacity to think ( *man-vidē Nirukta* ' mananat manushyah' ). A beast ( *Pashu* ) is so called because he only sees ( *pashyati iti pashuh* ). This latter cannot think. Medicinal herbs ( *oshadhih* ) are so called because they expel defects in the form of diseases ( *doshadhih-oshadhih* ) and substances such as gold, copper etc. are called minerals because they are extracted from mines. This four-fold division therefore is due to the different qualities of the entities belonging to each one of them. On a more detailed consideration of the qualities and actions of these, further subdivisions can be effected. The four-fold distinction however is the main.

#### FOUR-FOLD DIVISION IN THE MICROCOSM AND THE MACROCOSM.

In the human body there are ( 1 ) the brain that thinks, ( 2 ) the hands and the chest that carry out work requiring the use of strength, ( 3 ) the belly, navel or central part which arranges the distribution of juices to all places and ( 4 ) the feet that do the work of supporting the mass of the whole body. The limbs of the body thus get themselves divided into four classes. Similarly in the body in the form of the entire human community, there are ( 1 ) the Brahmanas who carry out the function of the brain viz. thinking, meditating and knowing; ( 2 ) the Kshatriyas that perform exploits requiring strength

and thus correspond to the hands and the chest in the body; ( 3 ) the Vaishyas possessing capital who produce means of livelihood for all by growing crops, herbs and rearing cattle and making milk available and ( 4 ) the Shudras, helping in every way all the three classes mentioned above in their undertakings. These four divisions too are based on a difference in the qualities and the actions of persons belonging to the respective groups.

The three qualities *sattva*, *rajas* and *tamas* have the three forms viz., evenness, effort and dullness respectively. Due to the varying proportion of these, the four classes are formed. It would be proper to understand the proportion of these as follows :

| Class (Caste) | Qualities or Characteristics |               |               | Action.                                                                                                                        |
|---------------|------------------------------|---------------|---------------|--------------------------------------------------------------------------------------------------------------------------------|
| 1 Brahmana    | Sattva, Rajas, Tamas.        |               |               | Control of the organs of the mind, purity, peace, knowledge, realisation and belief in the existence of the highest principle. |
|               | $\frac{1}{2}$                | $\frac{1}{4}$ | $\frac{1}{4}$ |                                                                                                                                |
| 2 Kshatriya   | Rajas, Sattva, Tamas,        |               |               | Bravery, lustre, courage, carefulness or vigilance, not running away (from the battle-field,) self-respect.                    |
|               | $\frac{1}{2}$                | $\frac{1}{4}$ | $\frac{1}{4}$ |                                                                                                                                |

|   |         |               |               |               |                                        |
|---|---------|---------------|---------------|---------------|----------------------------------------|
| 3 | Vaishya | Rajas,        | Sattva,       | Tamas,        | Agriculture, cattle-rearing and trade. |
|   |         | $\frac{1}{2}$ | $\frac{1}{4}$ | $\frac{1}{4}$ |                                        |
| 4 | Shudra  | Tamas,        | Sattva,       | Rajas         | Service or craftsmanship.              |
|   |         | $\frac{1}{2}$ | $\frac{1}{4}$ | $\frac{1}{4}$ |                                        |

Thus a variation in the proportion of Sattva, Rajas and Tamas, causes the fourfold distinction among men. The actions of men too differ one from the other due to this very variation in the 'sattva, rajas and tamas' combination. For, a person with the 'rajas' quality or element predominant in him, naturally goes in for an action which is assertive in nature. A person with the 'sattva' element predominant in him, remains even and peaceful and the one with the 'tamas' quality or element predominant in him being dull-witted remains in the company of the classes mentioned earlier and thus earns his livelihood.

Men with these four kinds of dispositions and actions are there in every village, province, country or nation. In this land called Bharatavarsha, there has been brought into operation the excellent arrangement of the fourfold distinction of classes and there is an unprecedented measure that has been adopted here viz., that of securing a full development of these qualities through instruction imparted in the same family from generation to generation. This has not however, been properly appreciated by the peoples of other nations.

In the Gita, this fourfold distinction of classes has thus been referred to:—

( 1 ) Of Brahmanas, Kshatriyas, Vaishyas and Shudras, O tormentor of enemies.

( 2 ) The action of a Brahmana arising out of his very being. (42)

The action of a Kshatriya arising out of his very being. (43)

The action of a Vaishya arising out of his very being.

The action of a Shudra also arising out of his very being. (44)

( 3 ) Men attain highest perfection, ( ahm ) each ( is ) extremely devoted to his own action. (45)

( 4 ) Doing action determined by his very being, a person does not get affected by any taint. ( 47 )

( 5 ) Action born with oneself ( natural to oneself ), though affected by faults, one should not abandon, O son of kunti. 48

(Gita XVIII, 41-48.)

“( 1 ) The actions of Brahmanas, Kshatriyas, Vaishyas and Shudras are different owing to the [ different ] qualities arising out of their being ( sva-bhava-prabhavaih gunaih. ) ( 2 ) The actions of Brahmanas, Kshatriyas, Vaishyas and Shudras have arisen along with their birth ( sva-bhava-ja ). ( 3 ) A man secures spiritual perfection by being intent on his own duty. ( 4 ) No sin is incurred on doing an action determined since one's birth ( sva-bhava-niyata ). ( 5 ) Action born with oneself ( sahajam karma ), though defective, must not be given up. ”

#### ACTION BORN WITH ONESELF.

( *Sahaja karma* )

The above passages state that the actions of the four castes have been born along with their physical birth.

Arjuna was a Kshatriya. Evidently the action born with him—his natural duty—was fighting. Though this is not without the fault of killing which necessarily is associated with it, it would have been improper on the part of Arjuna to have abandoned that duty. In the verses cited above the terms—

sva-bhava—prabhava—Karma

sva-bhava—niyata—Karma

sva-bhava—ja—Karma

saha—ja—Karma

sva—Karma

mean one and the same thing. This four fold division is obviously established since (or by ) the birth of people. In the cases of persons like Vishvamitra it can be changed by the power of mighty penance. But such instances are exceptions to the rule. For, Shri Krishna, the grand-sire Bhishma, Dharmaraja, though great exponents of the principles of duty, are characterised as Kshatriyas. Vidura, though expert in the field of knowledge of duty, was regarded as a Shudra and the preceptor Drona, though possessed of the qualities of a Kshatriya was regarded as a Brahmana. The principle of a change or alteration of caste is thus seen to have been accepted in theory, but the probability in the matter of such an alteration was generally deemed to be of the nature of an exception rather than that of a rule. In regard to Arjuna in particular it has been stated that such a change was altogether improbable. Hence has the Gita stated the general principle that the four-fold division is based on birth and action. Hence has it been said—

—What thou art thinking, having resorted to egoism ‘I shall not fight,’—this determination of thine, is of no avail. Thy nature will appoint thee [ to fight ]. (59)

—That which thou bound down by thy action, born with thee, dost not desire to do, through infatuation, even having gone under another’s power, thou shall do (60) (Gita XVIII.)

“ Being under the influence of egoism thou art persisting, ‘I shall not fight.’ But such a determination of thine is of no avail. Thy very nature shall drag thee into the fight. Bound down by action born with thyself whatever thou dost not desire to do being under the influence of infatuation, that thou shall have to do as a result of the influence of thy nature on thee ” Many interpret the term ‘sva-bhava’ as ‘habit (*sheela*) but that too is determined since one’s birth. Whatever one has secured right since one’s birth and what is one’s own ‘nature,’ that is called by the name of ‘sva-bhava.’ It is extremely difficult to change the qualities of one’s nature. With such qualities arising out of one’s nature, is the four-fold division created.

When the four classes were divided in the beginning it was decided that a particular person should be regarded to be one belonging this class and that another be regarded as belonging to another on the basis of the consideration of the natural tendencies or dispositions of those persons. And having given recognition to marriage

between those belonging to the same class, through the king's power, these classes were placed on a firm footing, being decided on the basis of birth. As the classes were regarded as those that had their nature determined by their birth, qualities laid down for, or as necessary in the case of persons belonging to the various classes were specially developed in the classes and actions and qualities came to be decided on the basis of one's nature since one's birth.

The Brahmanas, the Rajputs and the Banias, fallen though these be considerably from their ideal, show those various tendencies in the Bharatavarsha even to-day. This is the result of impressions received by people as the former were transmitted in the family from generation to generation. At the time of Buddha and also in subsequent years the class-system was broken. Then the Acharyas somehow re-constructed the same. In days of yore, as there was mixing up at the time when a person was given the same class as his father ( *pitri-savarnya* ) purity of impressions transmitted from generation to generation in a given family, was not well preserved. Hence are people seen to have a tendency towards actions other than those to which they should take. But even to-day there is hardly any doubt regarding the fact of ancestral impressions being patent to every careful observer.

A class is determined by birth. The actions of classes are determined through systems ( accepted as authoritative. ) Qualities get themselves developed as a result of family-tradition regarding the maintenance of



the same. This is the principle of the system of four-fold division. Deciding the duties of the classes, the actions peculiar to the classes, is what one who expounds a system has to do. It is his duty. Having considered the statement in scripture to be authoritative, man should carry out his apponited duty. He need not think of other matters. If a change is to be made in a system, wise men belonging to the respective ages should do the same in keeping with the spirit of the times. Such a change is not to be made by everybody. Faithfully following, however, the dictates of scripture, every man should perform his appointed duty. Just thus will he reach spiritual perfection.

If such a class-system bound by rules were there in all countries, it would surely lead to the good or benefit of all. But due to the growing tendency on the part of the people of this ancient land to imitate the foreigner, the tendency to do whatever one likes—without any consideration of the qualities one possesses since one's birth—is on the increase, and as a result, the four-fold class system is well-nigh broken.

The system of '*ashramas*' (four celibacy, householder's life, retiring into forest after one's duties as a householder have been carried out & renunciation) and the system of the four classes—these two are the main pillars of 'duty' as understood and followed for centuries in this land. These two have at present become too loose, however, to have a firm hold on the society and in the absence of the king's or state's support, it is very difficult to say

what condition the two will be reduced to in future. Be it as it may, the principle of the four-fold division of classes is as has been detailed above. In the beginning the basis of this division was qualities and actions of persons. When the system will be re-organised, it will have to be based just on the qualities and actions of men. It will have to be placed on a sound footing and made ever-lasting and with this end in view it will be necessary to ensure that an ever-continuing transmission of excellent cultural influences ( sam-skaras ) from generation to generation is ensured and the requisite amount of the aid of the state or of the government of the country is secured for the purpose.

As in men, this division obtains in the lower animals- birds, trees etc., also. In Nature too apart from humanity classification is made in the beginning on the basis of the qualities that are possessed by the members of the species since the time of their birth. At a subsequent stage the pedigree method is adopted for the sake of a guaranteed sustenance of the qualities. A frequent mixing up of different bloods and juices causes incalculable harm. And hence has the method of having horses, cows, dogs etc. of a pure pedigree been accepted on all hands. Evidently that is the most proper method to follow.

In view of the qualities and the actions of persons was the four-fold system built up ( guna-karma-vibhagashah chaturvarnyam srishtam). As the four-fold division is based on the qualities and actions possessed by persons, the ' authorship ' of the fourfold division ' goes to the

qualities and actions themselves.' Whether it be an individual or an institution that effects such a four-fold division, as in the absence of the qualities and actions no such division could ever have been made, the authorship of the division does not go to the individual or the institution. Hence has it been said 'know me, though author of that, to be not-author ( of the division ) ( tasya kartaram api mam akartaram viddhi ); for, authorship really belongs to the qualities, not to Me. '

To be able to follow the point under consideration, let us turn to a concrete instance. There are in a village a few boys and a few girls. Now some one from the grown-up persons in the village founds a school for the instruction of the boys and also another for the instruction of the girls (Kumara-Gurukula and Kumarika Gurukula) and also fixes up the curricula for both the groups of pupils. In fact the authorship of the two institutions thus goes to the boys and the girls. How could the two schools have been started, were the boys and the girls themselves not there? Hence the state of being boys and the state of being girls are themselves the authors of the two institutions.

The grown-up villager in this instance is only one who connects [one class of pupils with one institution and its curriculum, and another class of pupils with another institution and its curriculum ]. Similarly does the Lord say- 'Having seen the qualities and actions of men, I devised the four classes. The author of the four-fold division is

thus the qualities and actions themselves and *not I.*' Men too should understand that the authorship goes to the qualities and should not thus allow a false sense of identification with the author to develop in their minds. Readers should refer in this connection to the exposition of Gita, III, 27-29.

#### UNIFICATION.

The class-system has originated out of unification. Putting such persons as have similar qualities together, unifying them with each other, to the exclusion of others is the secret of duty established on classes. It is equally important at the same time, nay essential to avoid bringing together persons having dissimilar qualities. The proper way of developing excellent qualities is to make friendship with those who have the same or similar qualities and to keep apart from such persons as have qualities of a different nature. This way and this way alone would the full development of duty so essential for the entire humanity, be possible. But this would reduce the strength based on the union [of all]—would bring about a tendency of keeping oneself aloof from others. This is precisely the reason why the people who have no class-system are ever better organized than those who have a class-system of their own. But it is the division into classes which alone is scientifically correct and it is this division into classes which is more important from the stand-point of the development of qualities.

Once class-system or caste-system is deemed necessary, it is found in all respects—in eating and drinking, in the

clothes worn, in the customs and manners, in the proportion of enjoyments and all other dealings of the kind. The Brahmanas will, because of their tendency to sacrifice [ personal pleasures ], have very few enjoyments. Kshatriyas, however, due to their inherent liking for enjoyment, will cling more to enjoyment and would be keen on widening the sphere of the same. As the Brahmanas would be busy thinking, they will necessarily have to take light food. The Shudras who have to carry out work consisting of a great amount of physical labour will necessarily eat food which is much heavier and coarser. Thus on a four-fold division of classes having been accepted once the difference between a class and a class goes on becoming further and further manifold and this difference becomes patent to us in every aspect of one's behaviour in one's social relations. Hence, for those who accept the difference between a caste and a caste and yet think about 'duty' with the purpose of producing or experiencing an idea of identity between one and the other of all castes, it is absolutely essential to try to create such festivities as would give full scope to the unification of the four castes with each other. In ancient days this organisation was brought about through sacrifices.

THE IMMUTABLE AUTHOR &  
THE NOT-AUTHOR.

'I am the immutable author and immutable not—author too' this is what the Lord has stated in Gita IV. 13. The statement contains in it an important principle :

Whenever any one does something, by virtue of his authorship of that act, his energy is expended to a greater or lesser extent on that act. 'Act' itself means expending our energy, which brings about the wished for fruit. If our energy is not devoted to any act; no fruit could be secured. To be able to secure fruit, the rule therefore is 'expend your energy.'

The Lord says 'I am the immutable author, because I am the immutable (or indestructible) not-author'. 'Not-author' does not signify one who does not carry out any act. It rather means 'not-author, because of His doing an extra-ordinary kind of act.' On account of this extra-ordinary way of doing an act is the Lord, though author, the indestructible not-author! What is this peculiarity due to which actions do take place and yet there is no expenditure (a-vyaya) of energy incurred at all? And would persons like us—ordinary men and women—be in a position to master this way of doing actions? Questions such as these deserve to be considered here.

"Two winged ones, jointly and as companions take to the same tree. One of them eats the sweet pippala (-fruit), not-eating, the other one only shines (i. e. does not eat fruit)." (Rigveda, I, 164, 20.)

The Lord and the individual soul have both taken their seat in Prakriti (Primordial Matter). The individual soul experiences (enjoys) the fruit, and the Lord is ever content, ever satisfied. Here we understand how the

individual soul, desirous as it is of enjoyment of fruit, is required to devote its energy to doing actions and how the Lord, ever satisfied that He is, 'he does nothing for his own enjoyment,' and hence does he ever remain 'not-author' and on account of this very state of being not-author, is his energy never expended. Whatever takes place through him, takes place quite naturally. Hence is the Lord characterised as the immutable or indestructible not-author' (read 'viddhi akartaram, avyayam.')

#### PRESERVATION OF ENERGY.

We have been enabled here to understand one rule, following which we can ensure preservation of our energy. If a person be contented i. e. without any desire, free from desire, and if he does not act with a view to increasing the number of his enjoyments, there would be actions on his part and yet as they would be without any desire for fruit, he would not be required to expend his energy on them. Even though the author of certain acts, he would be not-author and an immutable not-author at that. This is the main purpose of the instruction in the path of disinterested action, imparted by the Gita. Disinterested action preserves and helps us accumulate energy.

Ordinary men and women are busy doing many acts with the purpose of securing enjoyments. They avail themselves of enjoyments and having been affected by diseases as a result get themselves reduced in body in

## 7. Bonds Due to Attachment to Fruit.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां याऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वः पूर्वतरं कृतम् ॥ १५ ॥

As I have no longing for the fruit of actions, actions do not affect ( besmear ) me. He who thus knows me properly, is not bound by actions. 14. Having known thus was action performed by persons of ancient times, desirous of securing salvation. Dost thou carry out action, therefore, of older times ( such as was ) done by men of old. 15.

[ One having no attachment to fruit, to the enjoyment of fruit accruing to the person who performs actions, is not in any way affected by actions. There is only one cause by reason of which a person is affected as a result of doing actions and that is attachment to fruit. Hence the one who gives up desire for fruit, becomes free from the bonds of action. Knowing this principle well, did those of old times who wanted to attain liberation, perform their actions and were not bound down by them. It is evident

the end. Acts done with the desire for fruit are thus those that cause the body to be reduced. There is not such disadvantage associated with acts done without any desire for fruit. This is what is elucidated in the verse that follows :—



that at present too, man can take to actions without entertaining any desire for fruit and be free from the bonds of action. 14-15 ]

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#### THE FAULT IN THE FORM OF ATTACHMENT.

( 14-15 ) Human dealings as also the dealings of lower animals make it abundantly clear that attachment leads to terrible calamities. Read- ( Kuranga-matanga patanga-bhringa-mina hatah panchabhireva pancha) Deer, elephants, moths, bees and fish-these get themselves destroyed by just the five [ objects of senses viz., sound, touch, form, taste and smell, respectively ]. Fascination for a sweet sound binds the deer. The male elephants's fondness for the touch of the female has him caught. The attraction the moth has for the form of the shining flame of a lamp, makes him jump upon the same and have itself burnt down. The attachment that the bees have for the sweet honey in the lotus leads to their being imprisoned in the lotus and the fish is caught up in the net due to the attraction it has for the ( sweet-smelling ) bait.' The condition of men too is much the same if not identical with what the five instances have indicated.

Many have an attachment to sweet dishes, others to woman, others again to sweet sound (music), a few others to wealth, some others to the authority they exercise and consequently are subjected to many terrible calamities. Those attached to sweet dishes are very sorry to have to eat other dishes. Their eating sweet dishes with relish continued for a long time is the cause of diseases, which latter

make them very unhappy. This holds good, *mutatis mutandis* of others addicted to, having extreme attachment to other things in the list made above. Persons having a fascination for power perpetrate evils such as have no limit for the retention of their power. Pages after pages of history have been stained by bloodshed caused with the purpose that some one be able to retain his religious or political dominatoin over others unabated. The substance of the whole discussion is that attachment leads to innumerable faults thus aggravating human misery.

It is not very difficult to follow how between two persons, one who wants a specific kind of sweet dish and can't do without the same, and another, who is content with whatever unostentations, simple food he can lay his hands on, without being required to put in any extra labour for the same,— it is the former who is subjected to misery, while the latter who has conquered his sense of taste has within his easy reach so much of happiness. ' Attachment leads to misery ' — is thus well understood with the aid of the examples cited here.

A man longing for the fruit of actions, ever saying ' I shall enjoy this fruit; I shall strive incessantly till I get it; I alone must get all the happiness, failing to secure happiness in keeping with the rules of ' duty ', resorts to the path opposed to duty. With all his efforts for securing happiness, he finds himself plunged into misery. The conclusion therefore is that giving up extreme longing and being content with whatever one gets is the proper path of happiness.

Hence does the Lord say, ' I have no longing for the fruit of action (karmaphale me sprha na); the action I perform, I perform without any desire for the fruit thereof, and purely out of a sense of duty; hence am I not besmeared or tainted by action ( karmani mam na limpanti ) and faults arising out of action too do not affect me in the least, if I had a longing for fruit of action, I would have been tainted by action ! '

Lord Shri Krishna has made it clear, with his own instance, that a man becomes free from faults by action devoid of desire for fruit. There is thus no other remedy for the removal of bondage. The lives and careers of men who are divine incarnations thus give excellent guidance to the common people. Whenever an ordinary man or woman is in doubt as to what he or she should do, the best course to follow would be to seek the proper guidance from the life of such divine incarnations. A careful study of their lives is sure to show light to us.

Lord Shri Krishna was perfect in all respects. The efforts he put in were not for his own happiness. They were all intended to see that duty was firmly established among people, that the virtuous were protected, that the wicked were destroyed, that, in short, people as a whole were made happy. Every one ought to follow the Lord in his foot steps as the path he showed is the best path enabling man to perform actions without getting themselves involved in bondage.

One who knows the secret of the divine incarnation thus does actions for the benefit of the mass of people and

yet is not bound by them. This is the way of being free from the fault of action. The same action, say fighting, may be resorted to either for one's own enjoyment or for the benefit of a whole populace. The former leads to bondage, the latter becomes a potent means of salvation.

Fighting is an action full of slaughter. Yet, when done for the benefit of the people it becomes free from fault. But when resorted to for one's own benefit or selfish purpose it is affected by fault. Here the important topic viz., *what action leads to salvation* has been determined. Whatever the action that is done, it is the motive with which it is done that decides its being the cause of bondage or freedom. It need hardly be stated that all should therefore perform action without desire for fruit. The life of Lord Shri Krishna, from the beginning to the end bears out only one thing viz, the selfless action of the Lord. Little wonder that the life has to come to be regarded as the veriest ideal for all to follow.

The respective class-duties have of course to be performed by those belonging to the various classes. The Brahmanas have to read, the Kshatriyas have to fight, the Vaishyas have to carry on trade and the Shudras have to help the society with their craftsmanship. What is more important, however, is that these ought to perform the respective deeds with the sense of duty. Thus done, they do not bind any one. If, however a Brahmana learns with a view to making heaps of money, if the Kshatriyas were to fight and expand their dominion for the satisfac-

tion of their longing for enjoyment, if the Vaishyas were to keep the accumulated wealth exclusively for themselves and if the Shudras were to turn their skill in crafts to their personal advantages ( to the detriment of the society as a whole ), such actions, by virtue of their selfishness and longing for enjoyment of those who would perform them, would bind the latter down.

The unification of the duties of classes and ashramas as contained in the Vedas is intended for sacrifice. Now that in which there is mutual dedication for each other is sacrifice. Where there is no dedication to others, there are faults. Actions performed with a sense of duty, without the least desire for enjoyment and in a spirit of self-dedication thus remove all faults from those who perform them.

Having known this principle of self-dedication, free from attachment, did men of yore, desirous of salvation, perform action ( *evam jnatva purvaih mumukshubhih karma kritam* ) and thus did they secure their salvation. Whosoever desires to be free from the influence or sway of others, whosoever has the one passion of freeing himself from bondage, is a *mumukshu* ( or one longing for salvation ). Such a person knows the secret of action and performs his duty in a self-less spirit, in a spirit of self dedication and thus has himself freed from bondage. Saints of olden times carried out action in this way and had themselves set free [ from bondage ].

It is therefore meet for the present generation to follow the ancient saints in their foot steps. Doing their actions

### 8. Kinds of Action.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

Even the learned ( or knowing ones ) are deluded as to what is action, and what not--action. Hence shall I expound that action to thee, having known which, thou shalt be released from the inauspicious ( bondage, or mundane existence ) 16. One ought to know about action ( *karma* ) and what is opposed to action ( *vi-karma* ). And one ought to know [ the secret of ] non-action. The course of action is difficult. 17. He who sees not-action in action and action in not-action, he [ is ] intelligent among men, he [ is ] associated with [ i. e. a follower of ] the yoga [ or path of disinterested action ], he the author of all actions. 18.

[ Great knowers have been bewildered while deciding the nature of action, non-action and what is opposed to action. It is necessary, therefore, to grasp the principle of action. In action there occurs not-action, without any attachment, and in a spirit of sacrifice, they ought to carry out their duty. To be able to understand this science of action ( *karma-shastra* ) properly, it is necessary to think as to what it is that the term ' karma ' signifies. This is what is considered in the following verses—

and after having resorted to non-action too there takes place action, One who knows this, is a knower, a follower of 'yoga' and one who performs all actions properly. By thus knowing the principle of action properly, man becomes free from the inauspicious condition, is released from it and attains the auspicious condition (once for all). 16-18.]

### THREE KINDS OF ACTION.

( 16-18 ) There are three kinds of action—*karma* (action), *akarma* (non-action) and *vi-karma* (the opposite of action. Whatever has been decided to be necessary for the classes and the ashramas as their 'duty' is '*karma*'. Whatever is opposed to this and therefore prohibited by the shastra, contrary to *karma* which is laid down by the shastra, is '*vi-karma*.' And not carrying out 'action' laid down for one, being given to sloth, to inactivity, is '*a-karma*'. These three characteristics of the three kinds of action are wellknown and accepted on all hands.

It is quite natural that readers here will put the question—why is it then that in deciding action and non-action, even the wise or learned are deluded? What is it in *karma*, *a-karma* and *vi-karma* that even the wise should be deluded in respect of them? The fact, however, is that the wise are deluded regarding the three kinds of action. Now think of a person who is standing still or meditating. In front of him is seated his father. Just then a wicked person appears on the scene and is about to

kill the father. If the son only keeps looking at this attack on his father, if he remains unmoved and continues his meditation, that *a-karma* or not-doing of his will be *vi-karma* or doing what is opposed or prohibited. Here not doing anything has led to doing what is contrary, what is prohibited by the scripture. Remaining quiet has thus become a *vi-karma*. The son had no desire to act contrary to duty. But when it was essential that he should have saved or tried to save his father, he remained quiet and that was absolutely improper for him to have done. Now take any auspicious act. It becomes helpful only when done at the proper time. Otherwise it becomes harmful. Thus action is non-action and non-action too is capable of being contrary to action (i. e. duty). All this depends on the condition, time, general circumstances and hence giving a definition of these three free from fault is impossible. A general idea or description of these is given above. But change of time sometimes renders it wrong. Therefore has it been stated here that even great thinkers, and philosophers are deluded as though and commit mistakes.

A failure to know action, non-action and contrary action properly leads to an inauspicious and miserable condition. For, one who fails to understand these does on occasions non-action, taking it to be action and rejects even an excellent action under the impression that it is an action contrary to duty, a prohibited action. Such a deluded person is reduced to a miserable condition. But one who understands and understands at the



proper time that this is action, that other is non-action, and that other yet is definitely action of a contrary or prohibited kind, attains an auspicious state.

For this should action, non-action, contrary or prohibited action be clearly known (*karmano boddhavyam* etc.) At least an effort to know these must be made (*karmano gatih gahana.*) The principle or real nature of action is extremely difficult to understand and the effect of action is far too disastrous.

‘A-karma’ signifies one more thing here. An action which does not bring any fault in its train, action, that is to say which on being done remains free from fault and is therefore on a par with non-action, is too called non-action. Action performed without desire for fruit is, though action, characterised as *non-action*. Evidently is this verse the term *a-karma* has two meanings one is idleness and the other is action done without any desire for fruit, in an altogether unselfish spirit. With this meaning in mind should the readers consider the purport of the eighteenth verse—

(*karmani akarma yah pashyeth*) He who, though action is being done, remains free from fault like one not doing any action, who is not tainted by his action done in an altogether unselfish spirit as it is, he who remains pure even after doing an action like one who has not done any, is a great ‘yogi’ and a very intelligent yogi. Though carrying out action physically he remains in his inner self just a not-doer. He is a great knower, a great follower of the path of disinterested action (*yogi*) and he alone

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can carry out all actions properly. He who, even while or after doing action has the experience which makes him say 'I am a faultless not-doer' is superior. Lord Shri Krishna, though author of acts considers himself not-author of the same. The principle underlying this, explaining how he does it, is given here (Gita, IV, 13).

(*A-karmani cha yah karma pashyet*) one who experiences action in non-action, while the self is not-doer the one who performs action with his body even like a man who is in a vehicle, experiencing his steadiness and yet moving and who in a condition of movement is steady—so, this traveller with salvation as his destination occupy the vehicle in the form of action, though acting with his body, is himself experiencing the state of being not-author. One with an experience of this nature, an intelligent *yogi*, is entitled to do all actions. For, this person knows the principle of action without desire and can carry out such unselfish action in the proper manner.

Here the term '*buddhiman*' [though rendered by the word intelligent] means one who is possessed of equanimity. The term '*yukta*' signifies *yoga-yukta* or '*yogi*' (follower of the path of disinterested action.) Similarly the term '*kritsna karmakrit*' means one who performs all actions fully in keeping with the prescribed way and one who even after having done the whole action remains aloof from the fault of action— a knowing follower of the path of disinterested action, (in short *ajñani yogi*).

The three verses refer to *karma*, *akarma* and (prohibited action or) *vikarma*. They also help us understand what these three are and indicate how the principle of action is concealed or too difficult to understand and how a man who has known it does actions and yet remains free from fault. One who grasps the significance of this all and performs actions without desire for fruit becomes free from fault and secures the auspicious state or perfection.

ANOTHER MEANING OF ' KARMAN '

'*Akarma*, *karma* and *vikarma*,' have another meaning yet. The meaning of *vikarma*, viz., action which as opposed, injurious, causing deterioration is already proved to be correct. The other meaning of the term '*a-karma*' is action done just for the purpose of one's existence, i. e. actions such as only helps a person remain alive, like taking meals, bathing, breathing in and out etc. If man who has been endowed with a body specially suited for the right kind of action were to remain like ordinary worms and insects, what can he claim to have achieved? Just nothing. All these actions, therefore, helping man merely to be alive are just non-actions.

Next the actions ensuing the maintenance and prosperity of both viz., individuals and the society, which are highly praiseworthy, and of the nature of sacrifice,—just these can be called as actions, or *karmans*. These actions beneficial to the individual and to the society must be well grasped and efforts must be made to keep

(9) The State of there being No Action in Action.

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ।
 ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥
 त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ।
 कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥ २० ॥
 निराशीर्यताचित्तात्मा त्यक्तसर्वपरिग्रहः ।
 शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥
 यदृच्छालाभसन्तुष्टो द्वंद्वातीतो विमत्सरः ।
 समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥ २२ ॥
 गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
 यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

oneself away from actions which cause the deterioration of the individual and of the society. These are *vi-karman*s and this too must be well understood. A man thus becomes possessed of knowledge by knowing action necessary for the preservation of the existence of individuals, as also that necessary for the prosperity of the society as a whole and by knowing what is contrary to action viz., those actions which cause the degradation of both—the individual and the society. He becomes a follower of the path of disinterested action (*yogi*) i. e. one who performs all actions with skill and doing them properly achieves individual and collective prosperity. It is, therefore, necessary for men to secure this knowledge of the discrimination of actions. The Lord now proceeds to tell, in the next five verses, the device of remaining free from fault even while continuing to do action—

He the beginnings of whose all actions are devoid of desires and intentions and he whose actions are burnt down by the fire of knowledge, him the wise (or knowing ones) call ' knower ' (*pandita*). 19. One who having given up attachment to fruit of action is ever satisfied and without (anybody else's) support i. e. dependent just on his own capacity, he, though very much busy (doing or) in actions, does not do anything at all 20. He who has cast off all hope (of fruit of action), controlled his mind and self (or being), given up all possessions, he, doing only physical actions does not get himself tainted (*kilbisham* lit, stain) [by sin]. 21. He who is satisfied with what has been obtained without any effort, past all pairs (of opposites), free from jealousy, even-tempered both in success and in defeat, he even when doing actions, does not get himself bound (by sin). 22. The entire action of the person with attachment departed, mind firmly established in knowledge, and performing action for sacrifice, disappears so as never to crop up again (*pra-viliyate*). 23.

[He who performs all his actions having given up desire for enjoyment, intention of enjoyment and whose actions have become pure on account of knowledge, is called 'the knowing one.' He who gives up the idea of enjoying the fruit of action, remains satisfied just within his self, depends upon his own capacity, without any support from others, has his self actionless altogether though his body may appear to be active with many undertakings. His self does nothing,—is a mere not-doer. A man with self control,

who has given up the desire for enjoying the fruit, having rejected all means of enjoyment, doing though he be all actions necessary for maintaining himself, is not affected by these latter. Satisfied with what is available without any special effort, free from the pairs of opposites, free from jealousy and one behaving with equanimity in regard to success and defeat does not get himself bound, though doing actions. He who is indifferent to the enjoyment of fruit, whose mind is all full of knowledge, even having performed action for sacrifice, remains free from fault of action. All his actions have as though disappeared 19-23].

THE DEFECT OF ACTION.

(19-23) These five verses state the remedy of remaining free from the defect of action, even after one has performed it. This is described here as '*the state of there being no action in action (karmani akarmata)*'. This obviously means that it is possible to be free from fault even after performing action, as if one never had performed the same. Not-action (*a-karmata*) here signifies 'freedom from fault,' and not 'idleness.' A doubt is likely to present itself to our mind here viz., where exactly are the faults in an action ? are all actions full of faults ? Under Gita III, 4 an exposition relating to this has already been made. All the same it is necessary to repeat the same at this stage.

Every action has some defect or other necessarily associated with it. Breathing in and breathing out are

natural actions. But due to these is caused the destruction of infinite subtle living beings in the air. At the time that a person breathes in, the minute germs in the air are killed by the heat within. Air as it comes out at the time one breathes out is therefore affected by defect, is impure. Thus even a natural action is not without the defect of slaughter associated with it. Similarly when food is cooked for being distributed to the hungry, the benevolent action *is* affected by the defect of slaughter or destruction on account of the kindling of fire. Actions, whether they are selfish or beneficial to others, are thus inevitably associated with or affected by defects such as injury to life. There are other defects too which the readers are requested to think of for themselves. If some one keeps for himself more grain than he requires he certainly makes himself liable to the fault of having been the cause of some other persons remaining hungry. Actions such as a person exercising authority performs are fraught with many defects and are the cause of the distress of many men who are without such authority.

This will make it possible for us to understand how each action has its own defect associated with it and how on the performance of such an action, a person is bound to be tainted by a fault. It is impossible to remain free from the latter even after having performed an action. To be free from such defects it is that the Gita has taught the remedy of giving up attachment to fruit. To elucidate the point: a person performs action in the

form of a sacrifice for the obtainment of happiness in the shape of the enjoyments in the heavenly world.

If the action is performed in a flawless manner, the person performing the same is confident of winning the happiness in the heavenly world. Being attached to enjoyments, the moment there would be an obstacle in the performance of the sacrifice or the moment there would be some defect in it, the person will be beside himself with anger and as a result of this fit of anger of his, the corpuscles in his blood will die. Attachment to fruit thus leads to a fault. If attachment to fruit is given up, there would be no flaw. Readers can experience for themselves how giving up of attachment to or longing for fruit is a sure means of avoiding a number of defects which otherwise would have presented themselves. With regard to the question, how is attachment to, liking for, fruit as also hankering after enjoyment got rid of ? what course is to be followed for the same ? How does a person giving up all hope of fruit carry on his dealings ?— etc, the following lines from the five verses under consideration deserve a special attention—nay, meditation—

THE PATH OF SACRIFICE.

(1) *Yasya kama-samkalpa-varjitah sarve samaram-
bhah.* (IV, 19)

‘ He whose undertakings are all without the thought of enjoyment ’— i. e., he who does not do anything with

the purpose of securing enjoyments, he who does not want to increase the number of enjoyments available to him, he who performs action, but without the desire to enjoy the fruit thereof, he who, even while performing the entire action in keeping with the relevant injunction [of the scriptures], remains free from the desire of enjoyment, he in whose mind even the thought of enjoying the object of desire does not arise, he who begins his action (*arambha*) for unification (*sam*) or organisation, but he who is free from longing for objects of desire.

(2) *Nir-ashih*

(IV 21)

'He who has no hankering after enjoyment.' He in whose mind there is no such desire 'for my enjoyment there must be many objects of desire':— he who does not entertain any desire to have objects of enjoyment for himself—

(3) *Gata-sangah*

(IV, 23)

' He who has severed himself from enjoyment. ' He whose mind is free from the desire to have objects of pleasure, he to whose mind the thought of sensuous pleasure never so much as presents itself. '

(4) *Karma-phala-sangam tyaktva*

(IV, 20)

" One who abandons the desire of enjoying the fruit of action, ' one from whose mind the desire of enjoying the fruit of what he has done is absent, one that is to say, who keeps himself away from the desire to enjoy the fruit of his action.'

(5) *Tyakta-sarva-parigrahaḥ*

(IV, 21)

"He who has given up collecting and accumulating all things." He who does not keep with himself a store of objects of enjoyment. He who reduces his desire of enjoyment. He who maintains himself on the minimum number of objects.

(6) *Nir-ashrayaḥ*

(IV, 20)

"He who resorts to nothing," depends upon his own strength, is content with himself because of his own strength. He who does not depend on anything else or anybody else for his happiness. He who depends on himself.

(7) *Nitya-triptaḥ*

(IV, 20)

"He who is ever contented" ever satisfied, ever happy, ever full of joy, he who derives delight from himself.

(8) *Yaddrñchchha-labha-santushtaḥ*

(IV, 22)

"He who is satisfied with whatever is obtained quite naturally (without any the least effort)" he who does not entertain the desire of increasing his enjoyments, he who is content with enjoyments he gets without any special efforts, he who is not angry if the number of enjoyments he can have is reduced.

(9) *Yata-chitt-atma*

(IV, 21)

"He who has kept his mind—internal organ—under control," he who does not allow his mind to stray away as it likes, he whose mind instead of going in the direction of external enjoyments remains fixed on the self.

(10) *Siddhau asiddhau cha samah*

(IV. 22)

"He who is even either in success or in defeat." He who does not become proud even on having secured happiness—he who does not despair even when in misery. He who is not beside himself with pride on account of some acquisition, he who is not worried on account of some loss. He whom success in his undertaking cannot intoxicate nor can failure render despondent.

(11) *Dvandva-atitah*

(IV, 22)

"He who has gone beyond happiness and misery" he who is not defeated by the pairs of opposites, he who despite the presence of the pairs of opposites swerves not from the straight path of virtue, he who though attacked by the pairs of opposites adheres to his path of virtue.

(12) *Vi-matsarah*

(IV, 22)

"He who does not become jealous, who does not hate, when he sees some one else in prosperity"—He who is jealous of none, though he finds them thriving.

(13) *Muktah*

(IV. 23)

"He is called 'free' (one who has been freed from the bonds of attachment.) One who is possessed of the characteristics mentioned above is called 'free' (liberated). There are two more characteristics of this one who is liberated—

(14) *Jnanaav-asthita-chetah*

(IV. 23)

"He whose mind remains fixed on knowledge." 'Knowledge' here signifies the state of one's intellect being firm in regard to liberation (*mokṣhe dhīh*). Once a person's

heart is firmly fixed on the knowledge of Brahman leading to salvation, it would not stray away in the pursuit of objects of enjoyment. His heart naturally takes delight in the knowledge of Brahman. similarly—

(15) *Jnanagni-dagdha-karma* (IV, 19)

“ He whose action is burnt by the fire of knowledge” He who as a result of his having secured Brahman-knowledge or knowledge of salvation, has not the tendency to perform action for increasing the number of his enjoyments. In other words a person who exists only as Bhrahman or as Atman. He who has no inclination towards worldly enjoyments. He who on account of the pure knowledge he has in his possession performs the pure action in the form of sacrifice— that person is liberated.

(16) *Yajnaya acharatah karma samagram
pravilyate* (IV, 23)

“ The action which a person of the type described above performs for sacrifice, disappears in its entirety ” Obviously he is not affected by the fault of that action. Yajna or sacrifice consists of three duties— (*Yajnah* = worship, unification and gift)— (1) honouring those that are worthy of being honoured, (2) unification, which evidently means increasing the strength of the people by means of organisation and (3) helping the needy and the helpless. He performs sacrifice of this description. But in so far as such actions disappear as soon as they are performed, he is not affected by the fault of the same. This is what is brought out in the following.—

“ Even though he is busy performing action he, does nothing at all ” (IV, 20.)

“ Even after having performed (action) [he is] not tied down ” (IV, 22.)

“ Doing only the physical action he is not affected by any taint ” (IV, 21.)

Such a person performs such action as is necessary for the protection of his body and yet is not affected by any fault on account of that action.

THE STATE OF THERE BEING NO ACTION IN ACTION.

The five verses set forth only one theme. In verse number 18 (*karmani akarma yah pashyeth*) there is the instruction given that one should see in action (the presence of) not-action. Who can thus experience not-action in action ? The five verses give an excellent exposition of this question. One who is possessed of these qualities or characteristics sees not-action in action. This evidently means that though he performs action he remains pure as if he never performed the same. He performs action no doubt and yet keeps himself away from the fault arising out of the same. This then is the device of escaping from the fault of action: if there is no attachment to or longing for enjoyment, all faults of action are removed. Let us now turn to the consideration as to who is bound by the fault of action:—

THE PATH OF ENJOYMENT.

(1) Those who undertake an action to increase their enjoyment of the objects of desire, (2) those who act entertaining hope, (3) those who are attached to

the enjoyment of fruit, (4) those who keep themselves in contact with enjoyments, (5) those who maintain a collection of objects of enjoyment, (6) those who depend on others for their happiness, (7) those who are ever discontented and hungry, (8) those who are never satisfied with what they have got, (9) those who allow their mind to stray away as it likes in search of enjoyment. (10) Those who are full of pride on account of some gain and dejected due to some loss. (11) thus those who are overpowered by the opposites. (12) those who have hatred and jealousy for the fortunate ones, those who make themselves veritable rivals of the former, (13) those who do not wish to snap these bonds of enjoyment asunder, (14) those who hate the knowledge of Atman and ever meditate on objects of enjoyment, (15) those who perform actions just for their selfish ends— persons of this description are bound every time by the faults of their action. They are affected fully by the faults of the actions they perform and as a result have so much of sin and misery assigned to themselves as their lot. If the readers think about the misery of men of this description from among those with whom they are acquainted, they are sure to be convinced as to how the path of attachment to enjoyment leads as a rule to misery.

PHYSICAL ACTION.

It is stated here, that one who performs the merely physical action (*shariram kevalam karma*), one who is self-controlled, never is tainted by sin, never incurs sin (*kilbisham na apnoti*). It, therefore, is necessary to enter

into a detailed consideration of the phrase 'merely physical action'. To proceed to the same:—

Gita IV, 21 has the following purport:—

“ One who has given up hope, who has controlled his mind and abandoned collecting (or storing, hoarding) all sorts of objects,-- such a person, doing only a physical action, does not incur sin. ”

ACTION OF THE NATURE OF THE WORK OF A SLAVE OF GOD.

Giving up hope ensures the warding off of the effect of desire. Control of mind secures the absence of the action of mind. Giving up collection of objects avoids efforts necessary for getting those objects, protecting and increasing them. All his actions thus come to an end of their own accord. One whose mind is eager for the obtainment of enjoyment and therefore ever straying away as it likes, one who goes on collecting means of enjoyment is ever engrossed in the action demanded by enjoyment. But what would prompt a person whose desire has come to an end, mind is under control and who does not accumulate objects of enjoyment to act? It is clear that on the cessation of his desire and on his having, achieved a full control over his mind, he will be in union with the *atman* in the form of *Brahman* and thus whatever action he will perform would be action impelled by the Lord. As his mind is in peace, it will not be doing any action. Thus all action of his will be such as is done by his body. Thus in this purely physical action

that he will be doing, there would be no urge of the nature of the authorship of that action. He therefore will not be affected by this action of his body and hence even after doing the physical action he remains free from fault, free from taint.

As an instance may be considered a slave, who acts at the command of his master. As his heart is not in the action, he is not tainted by that action thus done by him at the instance of his master. Even so is this devotee of the highest Lord, his slave, who has no other resort save the highest Lord. His mind, intellect, thoughts, ego-sense, desires etc— all these are lost in the highest Lord. Only his mortal coil remains here till the hour of his departure from this world. He cares not for it. All his movements are impelled or urged by the will of God and he thus is not tainted by the fault of action which he does as impelled by God. How could he be tainted by the action done by his body, which has no urge for personal happiness, which has become a means of the highest Lord ?

ACTION FOR THE MAINTENANCE OF THE BODY.

‘ Kevalam shariram karma ’ is interpreted in two ways here— (1) ‘ action which is naturally done by the body ’ or (2) ‘ action which is absolutely necessary for the maintenance of the body ’. On a person’s having given up entirely his hope of enjoyment and on his having discontinued the collection of objects of enjoyment, it is impossible that there would be some action for the

obtainment of enjoyment that he will perform. As he has become one with Brahman as his essence, his mind is no longer interested in such an action. So long as the body is there, there would be some action or other which he would necessarily be performing for the maintenance of the same. As, however, he is in no way connected with such an action, he would not be bound down by it, performed as the latter is for bare physical maintenance. Breathing in and breathing out, passing urine and excreting faeces, bathing, dining, going to bed—all these constitute the physical action, i. e. action done for the maintenance of the body. Naturally the person who does this action is not bound by it.

ACTION OF THE ORGANS OF ACTION.

There are some who hold the view that the phrase '*shariram karma*' be understood here to refer to 'the action done by the body or by the organs of action.' They support their view with the following :—

“ Followers of (karma) yoga perform action, having given up attachment (and) for the purification of the soul, with their body, mind, intellect and with just the sense-organs ” (Gita V, 11.)

The purpose with which action is laid down in this passage is what is in view even in Gita 4, 21 ' One doing the merely physical action is not tainted.' Those who hold this view about action maintain that '*shariram karma*' does not mean 'action done for the maintenance of the body' but that it means 'action such as is done

by the organs of action' only. The view must be duly considered here.

Those who interpret 'shariram kevalam karma kurvan na apnoti killbisham' as signifying 'one who gets work done by just the organs of action does not incur sin' would understand as the purport of this passage to be that 'the action performed by the mind, intellect or by the organs of knowledge will necessarily taint the author of such action.' For, here the words used are 'kevalam shariram karma'. If sin is not incurred on account of the merely physical action, would it be incurred on account the mental or intellectual action? But even such a self-controlled person not given to collecting objects, would consider the very idea 'there would be sin incurred on account of mental or intellectual action, to be improper. Hence the meaning accepted by those who follow this view does not recommend itself to us as reasonable.

If the purport of the verse is understood to be this viz, that 'the action done by the body' (shariram karma) does not taint the one who does it, it would have to be accepted that the doer would not be tainted by action done though the body or the organs of action, even though the action be prohibited (by the scriptures.)' As, however action which is prohibited is prohibited for ever, it is totally wrong to understand Shri Krishna to be maintaining that no sin is incurred on performing the prohibited action. If on the other hand, the clause be taken to mean 'by doing action laid down by

the code of duty (shastra) the author is not tainted , ' as there is no school which holds that the performance of action laid down by the shastra taints the author thereof, there is no point in the Lord's having imparted this instruction with such a purpose. Thus this teaching proves to be futile, whichever way is understood to be meant from among the ways indicated above. Hence 'shariram karma' does not mean ' action done by or with the help of the body. ' It is only in the fitness of things that 'sharisam karma ' is understood to mean ' action which is absolutely necessary for the maintenance of the body. '

' Action done for the maintenance of the body without hope (of the fruit) does not bind the man down' this can be understood to have one more purpose. If the body conferred on the human beings by the Lord is offered to the Lord, dedicated to the Lord, it is only proper that the body is protected by the laws of the highest Lord only. The meaning of ' doing action for maintaining the body, ' therefore, is ' abiding by the laws of the highest Lord ' and none else. It is obvious that abiding by the laws of the highest Lord would not taint any one with any fault.

THE FAULT OF COLLECTING THINGS BEYOND ALL PROPORTION.

A man commits the sin of collecting for himself far too much, which in social life, is a crime. For, if some one has too much of something, it is only natural that other persons elsewhere would have too little of it. If some one

(10) Consideration of Sacrifices.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

hoards eatables, many others would die of hunger. Thus the hoarder would incur the sin of killing others by hunger. In every respect, such as authority (or power), wealth, learning, administration of kingdoms, excessive collection or hoarding is a sin— a very great sin, indeed. Perhaps, no other cause has been responsible for so many wars in the world as greed, as the extreme longing for hoarding. Thus is excessive hoarding the cause of many faults. To remove the same does the Gita keep before its readers the ideal *tyakta-sarva-parigraha*— one who has given up collecting objects of enjoyment. Giving up collection or observing the vow of not-hoarding is the same thing as dedicating everything one has to all for their benefit and then not accumulating more than is necessary for bare subsistence. Readers must have been enlightened by now as to how 'excessive hoarding' leads to sin, while 'not collecting or storing' when developed as an attitude makes a man sinless:—

'The action of one who is doing the same for sacrifice disappears totally' and the man following this principle becomes pure. This is the essence of the disappearing of the action. To be able to follow this statement, it is necessary to consider what these sacrifices are and that is what the following verses proceed to do:—

श्रोत्रादीर्नीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।
 शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ २६ ॥
 सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
 आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥
 द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
 स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥
 अपाने जुहति प्राणं प्राणेऽपानं तथाऽपरे ।
 प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥
 अपरे नियताहाराः प्राणान्प्राणेषु जुहति ।
 सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥
 यज्ञशिष्टामृतभुजो यांति ब्रह्म सनातनम् ।
 नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥
 एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
 कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥
 श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
 सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

In a sacrifice [the act of] offering is Brahman, the oblation is Brahman, in the fire in the form of Brahman is (it) offered by means of Brahman; by the one who has well grasped that all action is Brahman, is Brahman itself to be reached (as the goal). (24.) Other followers of (the) yoga (path) perform a sacrifice sacred to divinities; others offer sacrifice in the fire of Brahman, by means of sacrifice itself. (25.) Others offer the sense-organs like the ear etc into the fires in the form of control; others offer the objects such as the sound etc into the fires in the form of the sense-organs. (26.) And others offer all actions of the organs and actions of breaths (or vital

functions) into the fire of the control of the self, kindled by knowledge. (27.) Others are those practising severe vows, *yatis* (self-controlled ones), performing sacrifices with the help of material, or with austerities, with *yoga*, with one's own portion to be read from the Vedas (and) with knowledge. (28.) Others offer *prana* into *apana* and likewise *apana* into *prana*, having controlled the courses of the *prana* and *apana* (breaths and) being intent on the control of breaths. (29.) Others, with their eating under control, offer *prana* into *prana*. All of these are knowers of sacrifice, with taint removed by sacrifice. (30) Those who taste the nectar remaining after the sacrifice (is over), reach Brahman belonging to all times. For the one without a sacrifice there is not this world, how could there be the yonder, O best of Kurus ! Thus into the mouth of Brahman (i. e. the Vedas) are sacrifices of many kinds expanded (or stretched out.) Know all those to be arising out of action. Having known thus you will be freed. (32). Better than the sacrifice with material is the sacrifice with knowledge, O Parantapa! All actions without exception O Arjuna, culminate into knowledge. (33.)

[He who realises that the person who performs a sacrifice, the fire, the material to be offered as an oblation, the act of offering or all the means of sacrifice are (of the nature of) Brahman, becomes Brahman. Some persons perform sacrifices in honour of divinities, others in honour of Brahman. Some people offer the organs of sense into the fire in the form of control, the objects into the sense-

organs, and the actions of the organs and breath (or vital functions) into the fire in the form of self-control. There are some people who perform sacrifice by means of material, austerities, *yoga* and (veda) study or knowledge and exercise control (over themselves.) A number of the followers of the *yoga* path repeatedly applying themselves to the control of breath offer *apana* into *prana* and *vice versa prana* into *apana*. Some other followers of the *yoga* path, restrict their diet and offer *prana* into *prana*. All these persons are such as destroy their sin through or by means of sacrifice. Those who partake of the nectar remaining after the performance of a sacrifice, reach Brahman. Just as happiness in this world is secured by sacrifice, so is happiness in the yonder world too obtained by it. Many such sacrifices are set forth in the Vedas. All these sacrifices are accomplished on account of action itself. A successful termination of all sacrifices arises out of just action. One who knows this principle is liberated. More beneficial than the sacrifice in which some material is used, is the sacrifice in the form of knowledge. For all action culminates into knowledge and hence is sacrifice in the form of knowledge superior. (24-33.)

DIFFERENT SACRIFICES.

(24-33) In these ten verses are described many kinds of sacrifices. They are stated very briefly here. A consideration of these will enable the readers, however, to understand the broad concept of sacrifice. To make it possible of understand the sacrifices referred to here, an exposition of the same is given in a tabular form:—

Main sacrifice	No. of Differences or versions	Different sacrifices	Gita chap. or one who performs the sacrifice.	Yajamana	Divinity	Fire	Oblation	Means	Fruit
									117

1 Brahma-yajna, Para-matma-yajna	1	1 Brahma-yajna Atma-yajna Aham-kratu Jiva-yajna Yajna (Atma) - jnana-yajna	4,24	Brahma	Brahma	Brahma	Brahma	Brahma	having hma Brahma Atma Aham Para- Aham matma Jiva Yajna Jnata Brahma (knower) (pupil)
2 Dravya-yajna Deva-yajna	2	2 Dravya-yajna 3 Deva-yajna	4,28				Wealth etc.	Removal of sin	
			4,25	Yogi	Devata			Purification of mind	
3 Sharira-yajna	2	4 Jnanendriya-yajna	4,26				Samyama Jnanendriya	"	
	5	5 Vishaya-yajna	"				Indriya Vishaya	"	

4	Vag- yajna	1	6 Svadhyaya- Jnana yajna	4,28	Shishya Jnana	"
			Jnana-yajna Vijnana-yajna			118
5	Prana- yajna	4	7 Prana-yajna	4,29	Apana Prana	"
			8 Apana-yajna		Prana Apana	"
			9 Pranapana		Pranapana	"
			10 Antarappana- yajna	4,30	Prana Prana	"
6	Buddhi- yajna	1	11 Yoga-yajna	4,28	Sama- Brahma- budhi rupata	"
7	Karma- yajna	12	Tapo-yajna	4,28		"
		13	Japa-yajna	10,25		"
		14	Indriyaprana	4,27	Atmasamyama Prana-karma	"
			Karma-yajna		Yogagni Indriya-karma	"

BRAHMA-YAJNA

The first among these sacrifices is the Brahma-Yajna. It has three meanings:— Paramatma-yajna, Jivatma-yajna, Jnana-yajna. The sacrifice named Brahma-yajna which the twice-borns perform is a sacrifice in the form of knowledge and it has two further divisions. One is—

'*Bhautika jnana-yajna*' also called '*viijnana-yajna*' and the other (*mokshe-dhir-jnanam*) '*moksha-jnana-yajna*.' In the '*bhautika jnana-yajna*' the pupil is taught those objects in Nature which enhance worldly happiness and by the sacrifice in the form of knowledge of liberation is attained peace or the *brahmi* state. The following *mantra* from the Veda is worth noting in this connection—

“ Knowledge of Brahman (*vidyah*), knowledge regarding Nature and objects in it (*avidya*) and whatever action worth being taught is there, all that knowledge (*brahma*) in the form of Rigveda, Yajurveda, Samaveda and Atharvaveda has entered into the human body.

vidyascha va avidyascha yad chanyad upadeshyam.
shariram brahma pravishad richah sama atho yajuh.
 Atharva XI, 38'2]

It is stated here that knowledge of two kinds and action such as deserves to be taught have entered (in the form of the vedas) into the human body. It is proper to secure (a) the knowledge of self, (b) the knowledge of worldly dealings as would make one's life successful, and

knowledge in regard to the performance (of sacrifice.) There are some who instead of understanding the term ' avidya ' properly, mis-construe it as meanig ' ajnana ' (ignotance.) It, therefore, is necessary to consider the question in some detail.

Atma-jnana	Anatma-jnana
Brahma-jnana	Srishti-jnana
Atma-vidya	Anatma-vidya
Brahma-vidya	A-brahma-vidya
Isha-vidya	An-Isha-vidya
(o) vidya	A (o) vidya.

This is the meaning of the terms ' vidya ' and ' a-vidya ' This meaning is contained in the following (mantra) from the veda—

“ Those who take delight in mere worldly knowledge (a-vidyam ye upasate) are subjected to misery (andham tamah pravishanti) and to a greater misery are subjected those who take delight in mere atmajnana (vidyayam ratah) [and do not make any the least effort for maintaining themselves, i. e., for earning their livelihood.] Another benefit [is derived] from *vidya*, another yet from *a-vidya*, thus have we heard from the wise who have expounded the same to us. He who knows both *vidya* and *a-vidya* together, having removed worldly trouble by *avidya*, secures liberation, which is full of nectar, by *vidya*. ”

*Vidyam cha avidyam cha yah tad veda ubhayam saha.
a-vidyaya mrityum tirtva vidyaya amritam ashnute.*

(Kanva. Ya. 40-12-14, Isha Upa. 9-11)

The importance of this jnana-yajna (sacrifice in the form of knowledge] should be duly understood by the readers on having devoted their careful consideration to the same and welfare, both in this world and in the yonder, be won by them. It is necessary for a man to secure knowledge of Nature to be successful in the dealings of this world and to secure the knowledge of Brahman to win his welfare in the other world. Only by mastering both these lores does a man secure his real welfare or good. The mention of the sages and their works in the (Brahma-yajna) is indicative of this two-fold knowledge. Readers should ponder over this and secure through Brahma-yajna the knowledge of both these kinds duly and secure their own elevation or spiritual prosperity. The Vajasaneyi Yajurveda has the following to state in this connection.

“ To a Brahmana for Brahma (-jnana); to a Kshatriya for bravery; to a dancer for (learning) dancing; to a singer for (learning) music, to a member of the assembly for (learning the rules of) duty (*dharma*) and to a maker of bows for (learning how to make) weapons.”

(Va. Ya. Chapter 30)

The theme of Brahma-jnana is in fact one having a wide scope. As, however, there is not enough space for its full exposition here, suffice it for our present purpose to remember what has been said so far : in this Brahma-yajna, there is instruction given to master both the lores viz., the Brahman-lore and the Nature-lore. This is a sacrifice in the form of knowledge. The teacher offers this

knowledge [as an oblation] into the mind of his pupil. In this knowledge-sacrifice, the preceptor (or teacher) is the *yajamana* (performer of sacrifice), the mind of the pupil is the fire, and into the latter are offered these oblations in the form of knowledge.

THE SELF-SACRIFICE OF THE HIGHEST SELF.

Brahma-yajna alternatively means the sacrifice of the highest self or the sacrifice of the living self. Let us first consider the sacrifice of the highest self. Regarding this the following from the Shatapatha Brahmana deserves to be carefully considered—

“ Self-born Brahman indeed practised austerities. It saw ‘not indeed is there infiniteness in austerities. O joy ! let me offer myself into the beings and the beings into myself.’ It, having offered itself into all the beings and all the beings into itself, attained superiority over all beings, self-rule and over lordship. Just so is this, viz. that the performer of sacrifice having offered all his possessions in the ‘sarvamedha sacrifice,’ attains all beings, superiority self-rule and over lordship ”

[Shatapatha Brahmana XIII, 4,3, 1.]

Here is a description of the self-sacrifice of Brahman born of itself. Brahman, born of itself was shining with its lustre. No-one recognised it then. But when it offered its all-in-all in the interests of all the beings, i. e. the entire universe, its superiority was established, it attained self-rule and overlordship of the whole world. When a man thus offers all he possesses in a sacrifice in the interests of the entire humanity or of all living beings for

that matter, he gets superiority, self-rule and a position of authority in the nation. All human beings are taught here with the help of the account of the sacrifice of Brahman, born out of itself, that they should perform Brahman-like, Brahma-yajna or Atma-yajna. Here both the terms 'Brahma-yajna' and 'Atma-yajna' signify self-dedication. Similarly, there is the mention of the self-sacrifice of Vishvakarman (i. e. the highest Self creating this vast universe)'—

SELF-SACRIFICE OF VISHVAKARMAN

'Vishvakarman, the creator of worlds, offered all beings in the *sarvamedha* (sacrifice). He offered even himself in the end. Here is the Rik referring to that—'He who, our father, possessed of knowledge (*rishi*) offered all beings (worlds) and desirous of success, he, though worthy of the first place (highest position) entered into the lower (or inferior) ones.'"

[Rig. X, 81, 1.]

This is his self-sacrifice and the cause of his superiority over all. The highest Lord is at the top of all. Nevertheless as he dwells among the lowliest of the lowly and manifests spirit among them, he proves himself to be the best of all. A person who would give up the pride of his high position and devote himself to the uplift of the fallen in a spirit of self-dedication, will win an eminent position for himself. This is the nature of the self-sacrifice of the highest Lord. One who thus performs self-sacrifice conquers all—

“ He who maintains all (or the universe), works for all (or the universe), conquers all (or the universe) ”

(Atharva. IV, 11, 5.)

Obviously he who dedicates himself to the world becomes the conqueror of the universe. That success in this world is possible only by means of self-sacrifice is borne out by the following from the Shatapatha Brahmana—

“ The Person—Narayana—wished ‘ May I be superior to all beings. May I be myself all this. He performed this Purusha-medha. Performing it, he surpassed all beings, became all this. One who knows this and offers sacrifice surpasses all beings, becomes all this ”

(S. B. XIII, 5, 1.1.)

Brahmana works are thus seen to be describing the self-dedication of the highest Lord. This is the essence of the mantras in the Veda. It is not just a fiction in the Brahmana literature. A few relevant mantras have already been cited. The gist in the simplest words of this account of the self-dedication of the highest Lord is : The highest Lord was engrossed in self-delight. There was none at the time who could know or recognize him. No one was there who could understand his superiority. He offered his strength and built up the whole creation, protected, organised the same. On account of this self-dedication he became the Lord of the universe, became potent and secured fame that went far and wide. A person, who would endeavour, similarly, to secure the

welfare of all men, through self-dedication, who would do his utmost by way of dedicating his strength, would be the most respect-worthy, successful (or famous) and superior among all. Self-dedication, self-sacrifice are thus the surest means of attaining superiority. The terms ' Paramatma-yajna. ' ' Purusha-yajna, ' ' Narayana-yajna ' etc should enable the readers to grasp this secret and on having grasped the same, readers should try to put the same into practice.

SELF-SACRIFICE OF MAN.

It is essential that like the highest Lord, man should perform self-sacrifice. This is the only means of the betterment of man. This precisely is the purpose of the importance of sacrifice described in the Gita. For every sacrifice, the sacrifice of the highest Lord is the pattern. Every man should understand what has been stated of the highest Lord viz., that he was, to begin with, great and yet he freely mixed with the lowly, entered into them, inspired them etc., as what is intended to guide him. Every man should keep this pattern before himself. Without having any pride of position, men should mix with those of their brothers who are on a lower level, study the condition of their living, work with the purpose of bettering their lot and should have a firm faith that in this service of the lowly and the unfortunate lies the very height of their attainment. This is the principle underlying the 'Paramatma-yajna' or 'Brahma-yajna' and underlying the teaching of the Gita contained in ' sarva-

bhuta-hite ratah 'devoted to the welfare of all beings.
(Gita V, 25; XII, 4)

Among the meanings of the term 'Brahma-yajna' there is one viz., sacrifice performed through Brahma or through the highest Lord. And this has been set forth so far. The other meaning of the term viz. 'sacrifice taking place through knowledge' (*Brahma*) has been considered right at the beginning of this section. The third meaning of the term is the 'sacrifice in the form of knowledge which is performed through men' This has been described in the *Manu-Smriti*—

adhyapanam Brahma-yajnah (III, 70) i. e. teaching is itself the *Brahmayajna*. This sacrifice is performed by continuing to follow the proper method of imparting and receiving instruction. If the practice of reading one's prescribed portion from the Veda is properly observed, both the individual and the nation are sure to benefit. A nation where one's own portion of study is neglected falls from prosperity. The fourth meaning of 'Brahma-yajna' is 'sacrifice which is being performed for being of the nature of Brahman.' The process of this rite is told in this part of the Gita (IV,24.) " The performer of the sacrifice is of the nature of Brahman, the fire is Brahman, the act of offering is Brahman, the oblation is, Brahman. One who thus sees Brahman everywhere, himself becomes Brahman." The whole world is of the essence of Brahman, of the essence of Atman. To be able to see the world thus is knowledge. The Upanishads also have the same to state regarding the matter under consideration—

‘ All this is Brahman, this Self is Brahman ’
[Mandukya Upa. II]

‘ All this indeed is Brahman ’
[Chhandogya Upa. III, 14,1.]

‘ Brahman indeed is all this ’ Maitri. Upa. IV, 46.

“ To consider all to be of the nature of Brahman is, therefore, knowledge of the truth. All this is of the nature of Brahman ’ also means ‘ All this is of the nature of self ’. It is essential to understand here—if one is of the nature of Self and so is another too of the nature of Self, one being either the devotee or the servant of another would then mean one being one’s own devotee or servant. ” When everywhere the nature of Self is seen, some one dedicating himself to the people would mean that self has dedicated itself to Self. To be devoted to the well-being of all beings (*sarva-bhuta-hite-ratah*) is itself the same thing as being intent on the well-being of Self. For, when everywhere the nature of Brahman is seen, there is no room for any such idea as ‘ here is one person and there is another one, different from him. In this stage favour done to others, obligation done to others, is self-interest and self-interest too is obligation to others. Read—

“ The one in whom all the beings have become Atman itself, knowing one as he is,— what infatuation, what grief, can there be in him who is seeing unity alwhere ? ”

[Va. Yaju. XL., 7; Isha. Upa. 7]

“ The one who performs the sacrifice, the fire, the priests, the material necessary for offering, the means of sacrifice, all is of the nature of Brahman ”— that one must have this kind of experience, is what is taught here in Gita IV, 24. The person who has an experience of this nature viz, that when he beats some one else he thinks he is beating himself, and when he performs sacrifice by dedicating himself to others, he feels that he is dedicating himself for the good of his own self; one who decides and experiences that giving food to the hungry, water to the thirsty, to try to remove the sorrow of one who is in misery,—all these are self-worship, worship of the highest Lord or Brahma-yajna itself, that person becomes Brahman. Thus does a man start from the initial stage and attain the highest one. So far it has been shown how in every stage is ‘ Brahmayajna ’ understood and carried out. It is not too much to hope that the readers have been able to grasp the subject of Brahmayajna well. Considering one passage from the Brihadaranyaka Upanishad, regarding Brahman being everything and everywhere, this exposition of Brahmayajna may be brought to a close. The passage from the Brihadaranyaka Upanishad reads to this effect.—

“Brahman was thus in the beginning. It knew only itself ‘I am Brahman.’ Therefore that became all. He who knows thus, ‘I am Brahman,’ becomes all this. Now he who worships another divinity with the thought ‘ That is another, I am another, ’ he knows not. (I, 4, 10)

The last stage of Brahmayajna is thus described in the Upanishads. In the Veda this very description is given, having used the term 'yajna,' (sacrifice)–

“Through sacrifice the gods were offering sacrifice of sacrifice. These were the first duties. Where the previous aspirants had reached, there these ones, having become great, reached.” (Rigveda I, 164, 50. X,90, 16.)

It is necessary to think here as to what is meant by offering sacrifice of sacrifice by sacrifice. This verse from the Rigveda is thus commented on in the Brahmana works and the Nirukta :

‘ Sadhyas, the gods offered sacrifice to (the divinity of) Fire by fire, they came to the heavenly world. Adityas, Agnirajas, these offered sacrifice to (the divinity of) Fire, by fire. They reached the heavenly world :

[Aitareya Brahmana I, 16; Nirukta XII, 41]

Readers should note that here the term Fire (fire) replaces the term ‘ yajna ’ from the passage quoted earlier (from the Rigveda). To be able to understand the meaning of this, they should follow the mutual relation as shown below :—

Brahmana Brahma hutam (Gita 4, 24)

(By Brahman was Brahman sacrificed)

Yajnena yajnam juhvati (*ibid.*, 4, 25)

(By ‘ yajna, ’ yajna do they offer)

Yajnena yajnam ayajanta (*Rig. I, 164, 50*)

(By sacrifice sacrifice did they sacrifice)

Agnina agnim ayajanta (Aita. Bra. I, 16.)

(By Fire Fire did they sacrifice)

Agnina agnim ayajanta (Nirukta XII, 41.)

By Fire Fire did they sacrifice)

Vishvakarma atmanam juhavamchakar (Niru. X, 26.)

(The creator of all, himself, did offer as an oblation)

Nah pita atmanam juhvat (Rig. X, 81, 1.)

(Our Father himself did offer in a sacrifice)

Svayambhu Brahma atmanam juhvati (Shat. Barh.)

Brahmana XIII, 4, 3, 1.)

Brahman born of itself itself does offer in a sacrifice

Atmana atmanam ayajanta—

(By the Self Self did they sacrifice)

Aham kratuh aham agnih aham hutam (Gita IX, 16)

(I am the sacrifice, I, the fire, I, the oblation)

All these have the same meaning in view : *atmana atmanam ayajanta*—The self offered a sacrifice to the self by the self. Different terms are used in the Veda, the Brahmana works and the modern works. Yet the purport of all of them is the same. A comparative view of all these thus makes this quite clear. Such a detailed account has been given so far on purpose so as to enable the readers to follow this method of comparing relevant passages from all the sources.

While in the Gita the Brahman is described as being offered into Brahman, in the verse from the Veda the description is that of sacrifice being sacrificed though sacrifice. The phrases are different. Yet the meaning in either con-

text is the same. Though this theme could easily be treated at a considerably greater length, and though such a treatment would be desirable, the discussion regarding Brahma-yajna is better curtailed than continued, for reasons of space.

The two verses from the Gita text viz., IV, 24 and IX, 16 are like each other in their import and are thus expository of each other.

Gita

IV, 24.

Brahma arpanam

(The act of offering
is Brahman)

Brahma havih

(Brahman is the oblation)

Brahma agnau

(In Agni in the form of
Brahman)

Brahmana hutam

(By Brahmana, the
yajamana, is it offered)

Gita

IX, 16.

Aham kratuh

Aham yajnah

(I am the sacrifice)

Svadha aham

(I am svadha)

Aham aushadham

(I am the medicine)

Aham mantrah

(I am the *mantra*)

Aham eva ajyam

(I am myself the ghee)

Aham Agnih

(I am the fire)

Aham hutam

(I am what is
offered).

What is referred to by the term 'Brahman' in IV, 24 is referred to by the term 'aham' in IX, 16. It follows that both the terms 'Brahman' and 'aham' convey the same thing. Every person is full of *kratu* or *yajna*. Every person's life must be of the nature of a sacrifice. This is what is taught in the *Chhandogyanishad*:—

“ Now a man is indeed one that consists of sacrifice. In keeping with his sacrifice does the man become in this world ” “ (Read— *atha khalu kratumayoyam purushah yathakratuh asmin loke purushah bhavati*) III, 14, 1. On this account has the Gita said— ‘ *aham kratuh aham yajnah* ’ and it has thus been brought out that a man's life ought to be of the nature of a sacrifice. For the only means of achieving (spiritual) prosperity is sacrifice. There is no other path leading to elevation.

By means of the sacrifice in the form of self-dedication does a man, as has been seen in what has gone before, reach a high position. If some one dedicates himself to a king, the latter, it is a matter of common experience, makes all the necessary arrangements for the maintenance of the former. Is it ever likely then that the Lord of the universe will forget his devotee who has dedicated himself to the divine being? Readers need hardly have any doubt in the matter. The Lord is bound to take care of his devotee.

SACRIFICE SACRED TO DIVINITIES.

Let us now consider the *daiva yajna* (sacrifice sacred to divinities) performed by the *yogins*. The term

'yogi' here stands for the '*karma-yogi*' or one who follows the path of disinterested action. The consideration of the *hatha-yoga* is to follow in verses 27, 29 and 30. A '*karma-yogi*' signifies one who performs the actions laid down by the *shastra* skilfully. The karmayogins perform sacrifices in honour of divinities i. e. they worship divinities, unify them or bring them together and offer gifts to them.

The very life of man depends upon the unification of divinities. If man is not helped by such a unification, he would find it difficult so much as to live. For instance we may think of the Mortar and the Pestle. By the unification or bringing together of these two divinities is corn made clean and fit for sacrifice as also for human consumption. Bhumi (earth) and Jala (water) are two divinities. An unification of these helps a seed grow into a tree. This latter yields fruit which men eat to their great happiness. Griha (house) and Vriksha (tree) are two divinities. An unification of these enables a man to dwell in his house and have a stroll in the garden. Thus human life becomes possible by the worship, unification and gifts given or made in honour of gods. To cite more by way of instances—

A cow, water, grass and the sun are divinities. By unifying water, grass and the light of the sun with the cow, by worshipping or honouring the cow and by offering to the cow what it would be proper to give it to eat and drink would the cow be satisfied and thus satisfied would the cow give to the person who has worshipped

it best milk, the type of nectar, and thus would the person be strong and healthy and long-lived—

In the sacrifice are offered many things. As the sun, fire, wind, earth figure in a sacrifice, these are unified and by the unification is man helped to secure happiness for himself : Even unconsciously is such unification taking place by the process of sacrifice and many are the gains arising out of it. The followers of the path of disinterested action offer sacrifices in honour of divinities and win auspicious fruit as a result. Among men, the Brahmans, the Kshatriyas, the Vaishyas, the Shudras i.e. the knowing ones, the brave ones, those engaged in trade and commerce and the craftsmen too are divinities. Honour given to these, and unification effected among these, help a nation prosper and thus are innumerable human beings helped to benefit.

The sacrifice named *naramedha* (a sacrifice of human being) is meant for the unification of men. The *rajasuya* sacrifice is intended for selecting the king who would rule over the nation. Agnishtoma, Jyotishtoma, Somayaga and many other kinds of sacrifice are intended for a varied type of unification of men. By Gomedha is celebrated a great festive occasion in honour of the cows and thereby is achieved the prosperity in regard to cows. Thus mostly all sacrifices are based on the principle of unification and mankind thus derives happiness. There is one more point worth considering about these sacrifices. To turn to the same:—

‘ These indeed are sacrifices of medicinal herbs.

Therefore are they performed (or fixed) in the seasons.
For in the junctures of seasons does a disease arise.

[Gopatha Bra. Upa. I, 19]

' He establishes the sacrifice in the medicinal herbs themselves '

[Gopatha Bra. Upa. IX, 2, 13.]

As stated here the unification of medicinal herbs effected in sacrifices removes diseases and enhances human happiness. All the Ayurveda processes have been established by the unification of divinities in the form of the medicinal herbs. The entire science of cooking is established on the basis of this unification. Sociology, the science of administration, national economies are the fruit of this unification of divinities. This is itself called '*deva-yajna*.' This is a very important theme. Yet it is treated briefly here with the hope that the readers will be able to form an idea of the same on the basis of this treatment. To-day there is one remnant of the '*deva-yajna*' current and that is in the form of offering oblation. All else has disappeared. A consideration of '*deva-yajna*' on the lines indicated above would, it is hoped, enable the readers to grasp well what type of sacrifice it is.

SACRIFICE OF SACRIFICE.

In the latter half of the 25th verse, is it stated 'into the fire in the form of Brahman sacrifice is sacrificed through sacrifice.' An indication of the form of this sacrifice has been given at the time of describing the *Brahma-yajna*. All the same it is necessary to state this much here that

the sacrifice of sacrifice through sacrifice is a marvellous *yoga* in the form of dedication.

This is a sacrifice of the nature of self-dedication for the benefit of all the beings. While performing it, there arises the egoistic thought 'I am carrying out a very great work of the nature of self-dedication and thus I am bringing about the good of the whole people.' This egoism brings about the downfall of men. Hence has it been said here that even the sacrifice in the form of self-dedication must be offered to the highest Lord in its entirety and the egoistic sense must be destroyed altogether. This is the purport of 'offering sacrifice into the fire in the form of Brahman.' Thus evidently must self-dedication be practised. Not only this, but there must be the dedication of this self-dedication: (*yajñena yajnah*) too and one must not have such an egoistic thought in his mind as 'I am carrying out work which is of the nature of favour or obligation done to others'— In other words, *sacrifice* must be *the very nature of men*.

OFFERING INTO THE FIRE OF CONTROL.

The actions of all organs and breaths (vital functions) must be offered into the fire in the form of self-control, kindled by knowledge (27). Here there is the instruction regarding self-control. By knowledge i. e. evidently knowledge of the self, knowledge of the highest Lord or knowledge of Brahman does perfect self-control become possible. Previously to the attainment of such knowledge there would be self-control, no doubt but it would not be perfect. It would be partial taking the person only so far

as he can go, which would not be much. Ordinary men are inclined towards enjoyment. Like cattle being attracted irresistibly by green grass are ordinary men attracted by enjoyment. This is called as 'the absence of self-control.' This is itself the cause of the downfall of men. Hence must the fire in the form of self-control be enkindled by securing the knowledge of the self and into it must be offered the actions of organs and breaths (vital functions). To put this in simple words: One should carry out the actions of one's organs and vital functions, without allowing the organs to do what they like—by exercising self-control.

Man avails himself of enjoyments with the help of the organs of knowledge and the organs of action. If these organs are not subjected to a control, man would be inclined more and more to enjoyment and would bring about his own downfall. If by self-control the desire for enjoyment and the organs which are the instruments of enjoyment are curbed, the tendency to enjoyment will be brought and kept within limits and man would find it easy to secure his spiritual elevation. Of the 26th verse too there is the same purport when it is taught that the organ of hearing etc be offered into the fire of control. The ordinary run of men and women offer the organs and their actions into the fire of enjoyment. But that is not the proper thing to do. They must be offered into the fire of control and this fire of control ought to be enkindled with knowledge. Knowledge here signifies knowledge of one's own salvation or liberation. This knowledge helps one

build up his self-control. The latter has an extremely favourable effect on the actions of both-the organs and the breaths (or vital functions).

In verse 28th, further, there occurs the praise of (1) sacrifice with the use of the material (2) sacrifice in the form of penance, (3) sacrifice in the form of '*yoga*' and sacrifice of the self-controlled ones who practise sacrifice in the form of reading their prescribed portion from the Vedas or the sacred literature.

(1) Sacrifice with the use of material '*dravya*' means both wealth and material or objects. Those rich persons who use their wealth for the purpose of the good of the people are called 'those who offer sacrifices where there is the use of wealth ' Thanks to this '*dravya-yajna*', are the institutions calculated to help the people like public wells, tanks, small reservoirs of water, *ghats* (flights of steps leading to the current of rivers), temples, classes imparting instruction in the ancient sacred lore, big educational concerns educating vast numbers of pupils, asylums for the helpless etc, doing their highly useful work. The greater the *dravya-yajna* done by the citizens, the greater will be the achievement of such institutions. To that extent would the people be enabled to better themselves. The other kind of *dravya-yajna* takes place as a result of giving as gifts material in our possession. Thus cows being donated to big educational institutions, handful of rice or other grains, ghee, clothes, vessels, books etc can be given and the institutions such as those named above may be helped; or else, the poor and the

needy may be helped directly by giving them these. This type of '*dravya-yajna*' too makes the running of public institutions possible and the public derives a great benefit from it.

(2) *Sacrifice in the form of penance or austerities.* Penance means putting up with the inclemencies of weather—extreme heat or extreme cold—and carrying out one's own duty; practising control of the senses and the mind, observing vows, fasts and thus securing one's own purity. For self-purification such austerities are highly useful. Man generally desires to follow the path of duty. But as soon as he is subjected to a little bit of trouble, his mind becomes unsteady and he gives up his austerities or whatever he has undertaken. But one who has the capacity to endure the pairs of opposites like heat and cold etc, minds not the amount of trouble he is subjected to and becomes one with the course of conduct in keeping with duty. There are austerities of many kinds. The following is worth reading in this connection :—

"Straightforwardness is austerities. Truth is austerities. What is learnt is austerities. Peace is austerities. Control of the organs is austerities. Control of the mind is austerities. Giving away gifts is austerities. Sacrifice is austerities. Our existence (*bhuh*), knowledge (*bhuvah*) and delight or bliss (*svah*) are austerities. Endeavour to realise Brahman is austerities. Meditate on this (or worship this.) This is austerities. (Mahanarayana Up. I,10.)

' Austerities, control of organs and action— these are the firm foundation. ' (Kena Upa. 33)

‘ Austerities ’ reading one’s own portion from the Vedas and expounding’ (Tia. Upa. I, 9, 1.)

‘ By austerities is attained strength. ’

(Maitri. Upa. IV, 3.)

‘ With sin destroyed by austerities ’ (ibiy, IV, 4)

‘ To be obtained by austerities (is) this self ’

(Munda. Upa. III, 1, 5)

‘ Celibacy is austerities ’ (Prasna Upa. I, 15)

‘ Freedom from attachment or affection is austerities’

(Maha. Upa 2.)

These passages will enable the reader to form a correct idea about austerities. Austerities are beneficial everywhere and the absence of a life of austerities is one leading to a heavy loss.

(3) *Yoga yajna* There are the followers of the yoga system who practise ‘ yama, niyama, pranayama, pratyahara dharana, dhyana and samadhi (eight parts of the discipline called ‘yoga.’) This is the sacrifice that they perform and with that they win their spiritual uplift. Another meaning of the term ‘yoga ’ is to mix up. In the science of medicine the term ‘ yoga ’ is used with a view to referring to the bringing or mixing together many medicinal herbs to be used as a remedy against a disease. By the medicinal mixtures such as the mixture for long life and for life are secured or ensured the welfare of the body, long life and health etc and thus are achieved both the individual and the social good. In the factories where these medicines are prepared, it is these

very mixtures that are made. Those suffering from disease benefit a good deal on account of these. From the point of view of the different sciences thus there are different meanings of the term 'yoga' that are contemplated. Readers are requested to think of all such meanings and apply much of them to the present discussion as are most suited to the same.

(4) *Sacrifice in the form of the knowledge of one's own portion from the sacred literature.* There are some who read their own prescribed portion from the Veda and carry out the sacrifice in the form of imparting knowledge. 'Svadyaya (= sva+adhyaya) means learning such lores as are essential for one's own progress and 'jnana-yajna' signifies the exposition of what one knows for the sake of others. Evidently studying the sacred lore and teaching the same constitute some of the greatest of sacrifices and they are beneficial to the entire mankind. For it is by knowledge that the earthly as also the other-worldly prosperity of all is achieved. The stream of knowledge which has been flowing ever since the beginning of the universe till this day, has been of immense use to a large number of men.

Readers can easily understand this. Whatever progress is seen to-day in every field, all that is the fruit of the 'svadyaya-yajna and jnana-yajna' on the part of men. Both these-viz, receiving and imparting of instruction must be of the nature of a sacrifice. This principle must well be remembered by all. At present teaching comes to be regarded as a profession or a calling. And

such are the books that are learnt and taught that the tendency to duty so natural to men is disturbed, if not given a rude shock, and men turn to the opposite of duty quite naturally. To avoid this and to save humanity from the impending danger, both *svadhyaya* and *yajna* must be considered to be of the nature of a sacrifice and this knowledge must be the centre of purity.

PRANAYAMA.

Prana and Apana here have a slightly different meaning than what they generally are taken to signify. The meaning of the two terms here is as:—

(1) Prana = breath which either through the mouth or through the nose goes out and,

(2) Apana = breath which either through the mouth or the nose goes *downwards within*:—

Popular meanings are altogether opposed to these. These meanings, as shown above, have therefore, to be understood while interpreting this part of the Gita text (*apane pranam juhvati*)—those who offer the *prana* breaths into the *apana* thus perform the *puraka pranayama* or breath control which results in filling the breast with breath and those who offer the *apana* breaths into the *prana* perform the *rechaka* pranayama or breath control which empties the body of breath. Those who withhold the movement of both the *prana* and the *apana* breaths perform the *kumbhaka* (withholding) control. Others who offer the *prana* breath into the *prana* breath itself, in effect, offer into such *prana* breath as has been controlled other *prana* breaths themselves and ultimately

control all *prana* breaths. To send breath outside and stop it there, to take breath in and stop the same there, to stop both the going out and the coming in of breath and fix up or make steady the breath, and to make both the *prana* breath and the *apana* breath move evenly are the four breath-controls. This topic of breath-control is important and if it be studied with the guidance of a competent teacher, and only so, bestows on one who has studied it health and long life and helps him attain 'samadhi'. If, however there be defects in the study of *yoga* or *pranayama*, it leads to many diseases. *Pranayama* is not to be studied with the help of books merely. A detailed description of *pranayama* would, therefore, be improper here. Readers who want to secure mastery over *pranayama* should therefore, stay at an *ashrama* (institute) imparting instruction in '*yoga*' and achieve their objective.

Those who intend to practise breath-control ought to be '*niyatahara*' i. e. must have a controlled and limited diet (*niyata ahara*). Those who stuff their belly to its capacity and eat to the satiation point would not be able to practise breath control. It is necessary to fill two fifths of the belly with food, another two fifths with water and to keep the remaining one fifth-empty. To students of '*yoga*' it is necessary to have the *sattvika* diet like the milk of cows, ghee too had from the milk of cows etc. Diet which is either *rajasa* or *tumasa* would never enable those who are practising breath control to be happy. A stay with an expert teacher makes such

students of 'yoga' those who are free from all physical faults (*ksapita-kalmashah*) or impurities and enables them to experience the potency of the self.

" Those who eat what remains after a sacrifice (and) what is called nectar (*amrita*) reach the everlasting or eternal Brahma." (*Yajna-shishta-amrita-bhujah yanti Brahma sanatanam*) (31)

This obviously means that these persons become Brahman, of the same nature as Brahman. Having performed the many sacrifices from among those detailed in the earlier paragraphs, eating or enjoying only what has remained after those sacrifices are performed, and just that which remains after those sacrifices are over, the soul of men is raised to a higher level. What remains after gifts are given, should be kept for one's own use. This very thought is embodied in the following *mantra* from the yajurveda.—

' Enjoy by that (after that) which has been given away.

Do not be greedy.

Whose indeed is (this) wealth ? '

(*Read— tena tyaktena bhunjithah. Ma gridhah. Kasya svid dhanam, ?*)

[Va. Ya. 40, 1; Ishas 1.]

It is necessary that whatever wealth, means, knowledge or lores one has, is first distributed in the interest of the genral good to those who want the same and that one enjoys only such of these as would remain after this

distribution. This would be the proper kind of enjoyment. Greed for more should not be entertained. For, wealth does not belong to any *one* individual. It rather belongs to all. Those, therefore, who go on accumulating wealth and keeping the whole of it for themselves are sinners. Those on the other hand who make the proper use of their wealth by giving it away freely to the needy, who thus perform a kind of sacrifice, are on the right path. They win religious merit and just these people—and none others—attain spiritual good.

If sacrifice is not performed life here (in this mortal world) does not become either systematic or happy (*na ayam lokah a-yajnyasya*). If the attitude of generosity, the spirit of abandonment i. e. the attitude of sacrifice disappears, they would cease to be human beings. They will have reached a state of deterioration lower than that of animals even. Man's humanity can be sustained by sacrifice alone; sacrifice originated with man—the purport of this stated in Gita III, 10 is precisely this. The term 'nara' (*na ramate*) used in the sense of man denotes one who does not take delight in enjoyments, one who lives a life in a spirit of abandonment, one who leads a life of sacrifice. The name 'jana' given to man is used in the sense of 'procreation' (one who procreates is a 'jana') and 'the continuation of the family or the race.' Here the idea conveyed is that, of the sacrifice of semen. 'Sacrifice of semen' signifies leading the life of a householder in consonance with the rules of 'duty'.

Among words denoting men are the two viz., ' *vratah* ' and ' *pancha janah* ' and similar others which bring out the collective life that men lead. Collective life is necessarily of the nature of a sacrifice. A collection or group of men, not prepared to perform sacrifice, and therefore selfish in nature, is bound to prove disastrous to itself in the long run ! Viewed thus man and sacrifice are intimately related to each other. Naturally if prosperity on the surface of the earth be impossible in the absence of sacrifice, how could anybody suggest that welfare in the yonder world would be secured without performing a sacrifice ? Evidently then, the conclusion is that an exalted state attained either here or in the higher world, is dependent on sacrifice, gift and abandonment and on these only.

Thus many are the sacrifices taught in the principal part (*mukhe*) of knowledge (*brahmanah*). All these sacrifices arise out of action (*karmajan viddhi*). In the absence of action, not even a single sacrifice will be possible. Having grasped this would a person be particularly able to have himself liberated (*vi-mokshyase evam jnatva*). On having understood the principle that sacrifice becomes possible by action is a man inclined to action. By doing actions are sacrifices, big and small, carried out, Thanks to the sacrifices does a man secure knowledge and finally even liberation. The purport of the proposition— ' by action is liberation achieved ' is this. The same principle is contained in the next verse:—

(11) Importance of Knowledge.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

‘ *drawyamayat yajnat jnanayajnah shreyaṇ* ’ (IV, 33.)
 ‘better than a sacrifice full of material is sacrifice consisting of knowledge.’ Leading to good in a greater measure is such a sacrifice in the form of knowledge. A gain so many times the one that accrues to one who gives away cows, wealth, material, land, other objects, accrues to the person performing the knowledge-sacrifice. The importance that attaches to the teacher, spiritual guide, elderly persons etc can be understood easily in the light of what has been said so far. These are the creators of nation, builders of nation. By the teaching they impart is all-round prosperity secured.

JNANAT MOKSHAH.

By knowledge is attained salvation. By knowledge is won freedom, by knowledge is secured self-dependence, by knowledge are attained secular prosperity (*abhyudaya*) and the highest spiritual good (*nishchreyas*). Just as worldly knowledge is the means of worldly dealings, knowledge of the highest entity or Reality is one that enables the one who has it to win his highest good. In either case is knowledge seen to be the means of securing one's own good. Hence has it been declared:—

Sarvam karma jnane parisamapyate

all action culminates in knowledge.’ (IV, 33)

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानगुणेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

Know that with prostration, all-round queries and service, the knowing ones who know (see) the essence will impart to you [the right kind of] knowledge. (34) Having known which thou wouldst not, O Pandava, be in confusion or bewilderment as at present and by which thou wilt see the beings in [thy] self and in *me*. (35) And even if thou be the greatest of sinners among all sinners, thou wilt cross all sin by means of the boat of knowledge itself. (36) Just as fire which has been well enkindled, reduces to ashes (all) fuel, even so does the fire in the form of knowledge reduce to ashes all actions. (37)

[If a person be desirous of securing knowledge and if with such a desire he approaches a competent guide, and salutes him, waits on him in all sincerity, and puts questions to him concerning what he has in his mind, and if he puts these questions with discrimination and straightforwardness,— the teacher will be highly pleased on account of the service the pupil has rendered to him and he will initiate the pupil into the real or the highest knowledge. On having secured this latter a man is not caught up in the meshes of infatuation and he sees all beings in himself and himself in all beings. Even the worst of sinners would be free from sin through this knowledge. For, by knowledge alone are the bonds arising out of all actions snapped asunder. 34-37]

'All actions culminate in knowledge.' With knowledge do all undertakings come to their termination. Obviously after having secured the knowledge of Brahman, there remains nothing at all to be known. that knowledge of Brahman or of Self in the highest knowledge. How this knowledge is acquired is very well taught in the verses that follow. To a careful consideration of the teaching may we now pass on—

MEANS OF ACQUIRING KNOWLEDGE.

(34-37) Here is taught the way in which knowledge is acquired. (1) Prostration, (2) Making an all-round query and (3) waiting on the spiritual guide. Men of our age would ask if knowledge can be had on payment of fees, where is the need for the three means mentioned in the verses of the Gita ? The answer is that knowledge which can be bought to-day, is causing an appalling enmity in the nations and the misery such as is caused by this knowledge is any day more injurious and destructive than the one caused by diseases or wild animals. Hence such knowledge is indeed unworthy even of the name of knowledge. This knowledge which is had on payment of its price is not-knowledge is indeed ne-science. Even this has to be acquired by regarding the teacher as an authority, by putting questions to him and by being close to him. As these three conditions must be fulfilled even to-day, the necessity of the same is proved to be indisputable., Hence if in keeping with the tradition current among the sages, a person gives up all egoism, waits upon his teacher, remains in his company and observes his

conduct and thus acquires the real knowledge, he will definitely benefit all the more. That the teacher and the taught ought to stay together is a principle accepted even to day and it is accepted on all hands. On the teacher and the taught having stayed together, if the feeling of devotion to the teacher is not developed in the pupil's mind, if the pupil has no faith in the teacher and if he leads a life characterised by a sense of his own greatness and stiffness, he is likely to derive no benefit. Hence must a pupil develop the sense of modesty. He must not be egoistic and he must be full of devotion to his teacher. If a pupil who has appreciated the importance of these qualities of modesty and devotion stays in the company of his teacher, if he serves his teacher in all sincerity and wins his affection, the lustre almost divine-which the pupil will have as a reward of this service is better imagined by the readers themselves than described by us.

Thus prostration, query which is all-sided and service of the teacher-these alone enable a pupil to secure knowledge from the teacher. Knowledge of the Self or knowledge of Brahman, in particular, can be won only by serving the competent guide. It cannot be purchased. There is no price that will fetch it to the pupil. The word 'knowledge' used here is used evidently in the sense of the knowledge pertaining to salvation. It is meet, therefore, that for such knowledge being acquired the three conditions are fulfilled by all means. This knowledge is not a thing that any and every learned person will be

able to give. Those who are knowers, perceivers of the truth or reality, (*tattva-darshinah jnaninah*) and those alone are capable of giving instructions that will enable one to secure the knowledge of liberation. Such men, therefore, as are desirous of acquiring this knowledge stay with the teacher, serve him in humility, make queries of him and bowing to them in a spirit of modesty receive the wished-for knowledge.

FRUIT OF KNOWLEDGE

Now it must be considered as to what fruit is achieved through knowledge. For, is it possible to think of a person who would try to secure knowledge without the thought of its fruit? The next four verses speak of the four kinds of fruit of this knowledge. To bring this out briefly—

(1) The destruction of delusion (*moham na yasyasi. Gita IV, 35*).

(2) Seeing all beings in oneself and oneself in all beings (*bhutani atmani drakshyasi. ibid*).

(3) Going past sins (*vrijinam santarishyasi. IV, 36*) and—

(4) Being free from the defects of actions (*Jnanagnih sarva-karmani bhasmasat kurute. IV, 37*).

On the acquisition of knowledge these four fruits are secured. Here ' being free from sins (IV, 36) and ' being free from the defects of actions ' (IV, 37) are in purport the same. If both these are regarded as the same,

there are only three fruits that have to be thought of. Through infatuation a person acts sinfully, he does improper action, the method he follows is improper and it is only a man who is infatuated or bewildered who does an action which according to his calculations will, in all probability, enable him to have his selfish purpose achieved. Precisely because of this, does he get himself bound by his actions. Evidently, therefore, infatuation, sin and the defect of action are very closely connected. Infatuation means ignorance and hence as soon as knowledge is secured, infatuation is removed, on infatuation having been dispelled, inclination to sin is removed and the inclination to sin having been put an end to, action does not become full of defects or tainted. Thus these faults arising out of what follows in the train of infatuation are automatically brought to a termination, because of ignorance having been destroyed by knowledge.

Ignorance (<i>ajnana</i>)	— — — — —	knowledge (<i>jnana</i>)
Infatuation (<i>moha</i>)	— — — — —	Destuction of infatuation (<i>moha-nasha</i>)

Inclination to sin (<i>papa-pravritti</i>)	— — — — —	Being possessed of religious merit (<i>punya-shilata</i>)
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Defect of actions (<i>karma-dosha</i>)	— — — — —	actions free from defects (<i>nirdosha karma</i>)
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Bondage (<i>bandha</i>)	— — — — —	Liberation (<i>Mukti</i>).
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The above would indicate the gain one has as a result of having acquired knowledge and the loss which one has to sustain on account of one's ignorance. Arjuna had gone under the influence of infatuation on account of

ignorance only. As a result of his having seen the light of knowledge on having listened to the instruction given to him by the Lord was his ignorance destroyed and hence was he enabled to carry out his duty. This is seen to be the distinct fruit of knowledge as far as the Gita text shows and hence has the following been declared—

THE DESTRUCTION OF INFATUATION

‘ Having known which, O Arjuna, you will not again be under the influence of infatuation as at present ’ (*yad jnatva na punah moham evam yasyasi Pandava IV,35*). This is the first positive gain on the acquisition of knowledge. In the next verse is it stated that ‘even the worst among sinners, if he acquires this knowledge, will be free from his sin ’ (IV, 36.) Here a doubt suggests itself to our mind—‘how can a sinner acquire knowledge and how can he occupy the boat of knowledge’ and cross [the ocean of mundane existence] ?’ It is a fact, no doubt, that due to his having gone ‘under the influence of infatuation, a sinner does not secure- cannot secure- knowledge. Due however to some unknown reason, or rather on the suffering due to the sins having been over, he is able to see for himself the defect necessarily associated with sin and there arises in his mind the desire to be in the company of the good. Per chance he comes in close contact with the good and the saintly. He is filled with remorse. He throws himself on the protection of the saintly guide. Later, as a result of the mercy of the spiritual guide, this one who was a sinner some time ago secures knowledge and putting himself into the boat

of knowledge he goes to the other shore of the ocean of defects. In the history of the world occur the names of a number of sinners, who as a result of some slight cause turned out to be some of the holiest persons. Penitence brings such persons on to the right path. Penitence has a very high purificatory value. A person full of remorse throws himself on the mercy of the Lord, heart and soul. He serves his spiritual guide without the least thought of his self. His remorse and the service of the teacher which he does with the utmost sincerity lay the seed of his purification.

A man who has thus thrown himself on the protection of the saintly teacher, who has resorted to God never again reverts to sin. Readers will thus be able to follow as to how the worst among sinners secures knowledge and becomes one with a saintly soul. This is not something altogether impossible. Such is the potency of the company of the good. May be there are whole mountains of sins the person has standing to his discredit. The fire in the form of knowledge reduces them all to ashes. And after this, though the pleasure, pain etc which are physical in nature continue so long as the body lasts, the person is in a position to plunge into the ocean of self-delight. To elucidate this a very fine instance is cited. To turn to the same:—

THE DESTRUCTION OF DEFECTS OF ACTIONS.

A huge pile of wood, when brought into contact, with fire—though the latter may not be very mighty—reduces the entire pile to ashes. Not a single piece of wood,

once it has come into contact with fire, escapes the process of being burnt down. Similarly, all the actions good, bad & in different done in the past as also those that are being done at a given time, all these without a single exception are consumed by the fire of knowledge. And so are the faults arising out of those actions. Not a single action, nor a single defect arising out of it remains. Howsoever sinful may a person be, when the fire of knowledge has burnt down all his actions & the defects associated as a rule with those actions, what is it that is left with him to prevent him from attaining spiritual perfection ? Readers are requested to think well over this simile. Further, ' the fire of knowledge reduces all actions to ashes. ' (IV, 37) brings out distinctly that there remains not even a single action the fruit of which must be experienced once all actions are burnt down. As in this verse the statement made is ' all actions get themselves reduced to ashes ' (*sarva-karmani bhasmasat kurute*) and not that all defects arising out of actions get themselves reduced to ashes, many readers may raise an objection here to the effect that the defects due to the actions must be remaining even when the actions have themselves been burnt down. But such an objection is futile. For, on the destruction of actions, the author of actions will be like one who has not done any action. Though a doer, he will be a not-doer (Gita, IV, 13). Even in action there will be not-action which evidently means that the person will be on a par with anyone who has not done any action (Gita IV, 18). 'Even after the actions have been done, all of them disappear '— this teaching imparted elsewhere in

the Gita has this as its purport viz., that after the acquisition of knowledge actions and the defects due to the same are all destroyed and man becomes pure.

The principle regarding a sinner having his misery removed, is thus explained in the Gita at a later stage. (Chapter IX)—

“ Even if the greatest of sinners (ill-behaved one) were to resort to me in a manner so as not to resort to any one else, he has to be regarded a saint, for he has resolved well. Soon he becomes with duty as his essence and attains peace everlasting. Know well, o son of Kunti ! the one devoted to me is never undone. Having resorted to me, o son of Pritha, even those who are of a sinful origin, similarly women, the Vaishyas and the Shudras attain the highest position ” (30-32)

Throwing oneself on the mercy of the Lord, with heart full of devotion, as a result of genuine remorse and of service of the spiritual teacher rendered to him by staying close to him, one reaches the highest position, even though one be very sinful. Whichever path does a person follow, ultimately he wins the highest position through just the acquisition of knowledge.

A rich person suffers a heavy loss in business and goes into liquidation. He spends a long period of time in misery. A fine morning some one informs him that in his house there is wealth that has been kept buried underground. He digs for the reported wealth and gets it all right and becomes rich in a moment ! The knowledge that he is rich burns down his poverty and now not a trace of

it is left. The rich man is never again troubled by it. This instance well serves the purpose of giving an idea as to how *all defects are burnt down by knowledge*. Knowledge thus has the power in its possession to destroy all defects as soon as it is secured by man.

These are the gains accruing to a person possessed of knowledge. Let us now proceed to the consideration of the most important of the gains.

SARVA-BHUTATMA-BHAVA

(The idea that the Self is all beings and that all beings are the Self)

The line 'bhutani asheshena atmani atho mayi drakshyasi' (IV, 35) ' thou wilt see all the beings in the Self and in *Me* ' speaks of the final and the most important gain or achievement and because it is the most important, it is necessary to enter into a detailed consideration of the same. Many are the passages referring to this achievement of achievements, this gain of gains. They deserve to be taken into account at this stage—

' He, however, who sees all beings in just himself and himself in all beings, from him do not proceed deeds such as *are* censure-worthy. '

(Isha. Upa. VI, Kanva Yajus. XL, 6.)

' One who has his self subjected to the ' yoga ' discipline, sees himself situated in all beings, and all beings in himself, having the same perception everywhere. '

(Gita VI, 29.)

‘ He who sees Me everywhere. and everything in Me for him I never cease to be nor does he cease to be for Me.— (*ibid*, 30.)

‘ He who sees the form of the Lord in all beings and he who realises that all beings are in the divine self, this one is the best among the Lord’s devotees.’

(Shri. Bhagavata XI, 2, 45.)

‘ He saw himself and the divine Lord in all beings and all beings in himself and the Lord ’

(*ibid*, III, 24, 46.)

All these passages have the same thought to convey.

As the Lord is stated to be in all the beings in these passages, the Lord, it follows, is all-pervading, is one who exists in all that moves and (all that) moves not. Highest Brahman, the highest Self or the Self is all-pervading, ‘ gone everywhere ’ (i. e. reaching everywhere ‘ *sarva-gatah* ’ Gita II, 24). This has been stated more than once even previously.

‘ I am the Self situated in the heart of all beings ’
(X, 20;)

‘ He who resorts to (or worships) Me, situated in all beings ’
(VI, 31)

‘ I have resorted to the bodies of the living beings ’
(XV, 14)

‘ That which has become the soul of the souls of all beings is not tainted ’
(V, 7)

‘ Having thought of the great all-pervading self ’
Katha Upa. (II, 21.)

He who considers all beings to be his self is freed from all faults. He who considers all beings like the Self i. e. evidently, one who experiences for himself that one self pervades all—those that move as also those that are steady—and that it pervades all or is woven warp and woof in all, uniform, (or of one essence) he who experiences all this and he who knows that I am, that is My self is filling all beings, naturally experiences that between his own self and the highest Self, there is no difference at all. This is one kind of experience.

There is another experience : In Me (i. e. in the highest Lord) are all beings and in the Self (i. e. in one's own Self) are all beings. Evidently I (the Lord) and the Self (of the individual) are one and the same principle and in it is contained the whole universe. On the acquisition of knowledge, these experiences are what a man has intuitively. When such an experience would be had, it should be safely concluded, that ' *knowledge* ' has been acquired. Knowing the meaning of words is not knowledge ' knowledge means one's being able to have a direct experience for himself to the effect Myself is in all beings and all beings are in myself '. This knowledge is the highest limit. On this having been secured, all actions and all defects or faults arising out of those actions of the person become reduced to ashes i. e. are destroyed totally, not a trace of them being left which would bind him down in future. The very worst of sinners becomes free from the effects of the same, having acquired *this* knowledge and once he has acquired this knowledge, he never is deluded or misled or infatuated or bewildered.

Readers should not lose sight of the fact that the word knowledge here stands for knowledge of salvation. Other secular lores are different from this. Knowledge which is glorified in the Gita is not worldly knowledge but is knowledge of the nature of INTUITIVE REALISATION, THAT ALL IS SELF AND SELF IS ALL. Regarding this the Chhandogyopanishad has stated (in a dialogue between Aruni the father— teacher and Svetaketu the son— pupil in the story narrated in the Upanishad)— Father, 'Having put this (small amount of) salt into water, do you afterwards see me in the early morning. '

He did accordingly. To him [the father said] 'That salt which you put into water at night [i. e. the previous night] — bring that to me. '

Having felt for it [the son] did not find it as it was dissolved altogether. [The father said] Dear one sip this from the (upper) end (i. e. from the surface.) How is it ?'

' Saltish ' (replied the son)

(The father said) 'Dear one sip this from the middle. (Tell me) how is it ?'

' Saltish ' (replied the son.)

(The father said) 'Dear one, sip this from (the lower) end (i.e. from the bottom.) [Tell me] how is it [in taste]?'

' Saltish ' (replied the son.) The teacher then proceeds to explain to the pupil ' Even though salt be here, you indeed do not see it (so as to be able to say) ' indeed it is just here.' Do you know the same to be true of Sat or Atman. You do not see it so as to be able to say ' indeed,

it is here '. All the same *Sat* or *Atman* has pervaded all this. or *Sat* or *Atman* is present everywhere. That [*Sat* or *Atman*] is the Reality, that thou art. (VI, 13)

Once this knowledge is acquired by a person there is nothing that remains to be acquired by him. So very important is *this* knowledge. For, when a man will *realise* for himself, have this direct experience, viz, 'There is the Self in all the beings in precisely the same way in which there is the Self in Me,' there would be developed in him what in philosophy is known as the '*atmaupamya buddhi*' i. e. the sense that everything, every being is like one's self and this sense will naturally be ever awake in his mind and there will not be any the least need for that man being taught anything at all. In keeping with his nature, without being told by anybody to do so, he will be full of mercy towards others, he will help others, show them the proper path, bring about their good. He will endeavour to lead others to the path of prosperity. He will love them as he would his own self. He will be full of affection for them. He will deal with them strictly in consonance with justice. He will not betray anybody. He will not deprive anybody of his riches. He will not injure anybody. He will not tell a lie to anybody. He will try his utmost to bring about the welfare of the greatest number of persons possible. He will deal with all with the idea that they are like himself. This will be his very nature. It would not, therefore, be necessary to

(12) The Means of Acquiring Knowledge

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विंदति ॥ ३८ ॥

श्रद्धावाँलुभते ज्ञानं तत्परः संयतैर्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

“ For, in this world, there is nothing else as pure as knowledge. That, a person who has reached perfection by ‘ *yoga* ’ acquires in [due course of] time, [just] within himself. 38. A man possessed of faith, bent on it, acquires knowledge, having kept his organs [of knowledge and action] under control. Having acquired knowledge, he teach him the science of worldly dealings. As he has experienced the all-pervasiveness of the Lord, all his dealings will be on the basis ‘ I am dealing with the highest Lord himself (and not any ordinary man). ’ What scope would then be in his dealings for persecution, deceit, falsehood and other blemishes of the sort ? He will be the veriest ‘ ideal ’ for other men and women. This is the highest limit of human achievement, of spiritual exaltation and hence is *this* knowledge superior to all else.

Having understood the supreme position of this knowledge, let us now proceed to see how i. e, by what means this knowledge is acquired:—

wins, before long, the highest peace. 39. One who knows not, believes not [or is without faith], has doubt for his [very] nature, is destroyed. For him whose [very] nature is doubt, there is neither this world, nor the other, no happiness. 40."

[There is nothing else as useful for purification as knowledge. A person possessed of the sense of 'equanimity' makes that knowledge firm in himself at the proper time. One who has faith in God, bent on effort and keeping his senses under control acquires knowledge. On the acquisition of this knowledge, he wins the highest peace. A person who is ignorant, void of faith and given to doubting everything is destroyed. One in the habit of doubting does not win happiness in this world even. How could he then win happiness in heaven ? 38-40]

THE CAUSES OF THE ACQUISITION OF KNOWLEDGE.

(38-40) One having faith in God, teacher and the passages from reliable works dealing with 'duty' (*shraddhavan*), bent on that i. e. on carrying out his 'duty' (*tatparah*) as flawlessly as he can, without wasting his time over other thoughts, being devoted to the highest Lord and one who has kept his senses under control (*samyatendriyah*), himself perfect in the discipline of maintaining an even mind under any circumstances, as a result of sense-control (*svayam yoga-samsiddhah*) has within himself an experience which tells him that knowledge has dawned within himself [or in his self.] For the acquisition of such knowledge, there are four means :—

(1) Faith, (2) Being intent on that [duty], (3) Control of the senses and (4) perfection in the discipline of equanimity [or *samatva-buddhi*].

By these four means does a person acquire knowledge. Faith has an inconceivable kind of potency. One who has faith in the Lord, very soon identifies himself with or is engrossed in the Lord. A person having faith in the teacher's command or the *shastric* statement does not allow his mind to go helter-skelter, concentrates the same on one point and continues the performance of his duty. A person exercising control over his senses does not allow them to be tied to the objects of enjoyment. He observes the vow of celibacy and peacefully follows his path. Thus he wins the highest perfection through ' *yoga*. ' This means that depending on the discipline of equanimity, he reaches perfection and develops in himself the aforesaid (spiritual) knowledge. Man acquires this knowledge through four means— (1) Faith, (2) Being bent on or intent on ' duty, ' (3) Control of the senses and, (4) the ' *yoga* ' i. e., discipline of equanimity (or even-mindedness irrespective of the pairs of opposites such as happiness-misery, gain-loss, success— defeat etc.)

' Knowledge ' here means ' seeing the presence of the Self in all beings and that of all beings in the Self ' (IV, 35; VI, 29; VI, 30). Having acquired knowledge by the four means does the man ' win the highest peace and win it soon ' (*achirena shantim adhi-gachchhati* IV. 39) ' Highest peace is won, before long '. This knowledge is extremely holy and sanctifying. Where this knowledge

manifests itself, holiness is secured; all unholiness vanishes from there. One having this knowledge in his possession wins happiness in this world of ours as also happiness in the yonder world.

DESTRUCTION ARISING OUT OF DOUBT.

But one who is himself ignorant, devoid of faith and full of doubt gets himself destroyed. As he is unhappy in this world, so is he uncertain about the yonder world. Here there are two persons that have been described— (1) one with faith, (2) one without it. Their condition is well worth-studying:—

With faith (39)

Without faith (40)

Intent on that
i. e. duty (39)

Fickle (*chanchalah*)

With senses under
control (39)

Without sense-control;
given to enjoyment.

One who has reached
Perfection through
' *eganimity* ' (38)

With a fickle mind.

With understanding

steady or firm
Possessed of Knowledge
Pure or Sanctifying
Indestructible
Full of happiness
At peace

Given over to doubting (40)
Ignorant (40)
Impure, tainted
Gets himself destroyed (40)
Full of misery
Disturbed—
having no peace.

Here is a fine exposition of the elevation or exaltation of the one possessed of faith and the degradation of the one who is devoid of faith. If knowledge is acquired with faith a man raises himself very high spiritually, if life is led without any faith and if it is full of enjoyments there is an all-sided degradation brought about.

Ignorant is just that person who does not know that 'the highest Lord is present everywhere and that the entire universe rests on the Lord (or dwells in the Lord)'. Such an ignorant person naturally has faith in none—neither the Lord, nor the teacher, nor the *shastric* statements. This absolute lack of faith throws him into the ocean of doubt. His thoughts on matters of great importance such as whether there is any Lord of the universe, whether this creation has taken place of just its own accord, or whether it must be having some 'author' for itself, are full of doubt. Hence he has faith in nothing. Nor does he ever subject himself to the discipline of *samattva-buddhi* or equanimity. Hence is he ever unhappy here and is bound to be so after death too. A man who always is assailed by doubts of all sorts has no understanding of truth or falsehood, favourable or unfavourable, beneficial or otherwise, proper or improper, duty or the opposite of duty etc and he mistakes what is beneficial for otherwise and *vice-versa*, is deluded and every time plunged into misery. If this misery is to be removed, he must take resort to faith, being intent, on duty, control and the practice of the yoga of equanimity & scale the heights of spiritual perfection through knowledge only and depending for the perfection on his own efforts

(13) Removal of Doubt

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवंतं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।

छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥३॥

Actions do not bind the one, O winner of wealth, who has renounced (all) his actions through 'yoga' (i. e. performs all actions but without the desire for fruit, as a sacrifice, for ' *lokb-sangraha* ') who has his doubts cleft by knowledge and who possesses (the strength of) the soul. 41.

Having cut this doubt, therefore, O descendant of Bharata, situate in (they) heart, arisen out of ignorance, by means of thy sword of knowledge, dost thou take thy stand on ' (karma-) yoga ' and dost thou stand up (for fighting.) 42.

(Dost thou all thy actions in keeping with the Karma-yoga discipline. Dost thou remove thy doubts by knowledge. Dost thou become possessed of the strength of the soul so that thou shalt not be affected by the blemishes of action. Out of ignorance do doubts arise. Having cut them out by the sword of knowledge dost thou resort to the path of disinterested action and stand prepared to fight 41-42.)

THE REMOVAL OF THE BOND OF ACTION

(41-42) The person who through '(*buddhi*) *yoga*' i. e. its equanimity (II, 48) and the skill in action (II, 50) well arranges (*sam-nyasa*) all his actions (becomes thus *sannyasta-karma*) or offers the fruits of all actions for the benefit of the world, and one who by means of the direct knowledge (intuitive knowledge) that the Lord is all pervading, cuts off all doubts.— likewise, he who becomes rich in the possession of the strength of the soul such a man is not bound by the actions he does (*karmani na ni-badhnanti*). This makes it clear that there are three causes that make it possible for a man to be free from the bonds of action:—

(1) Equanimity or evenness of mind and skill in action have to be resorted to and the actions to be duly performed (*yoga-sannyasta-karma*)

(2) Removal of doubt (*sanchhinna-samshayah*) has to be effected by directly experiencing that the Lord is everywhere and that the entire universe is in the Lord and that the Lord is present everywhere and actions have to be carried out under his control and for his satisfaction all actions being performed in a spirit of 'duty.'

(3) Being possessed of the potency of the soul (*atmavan*) and carrying out one's own duty faultlessly.

A faithful observance of these three conditions and carrying out of one's own duty, whatever the action one thus is required to perform, ensures that the performer will not be bound by the bonds of the actions. This in

other worlds means that all actions he does, he does faultlessly and therefore is he not bound by them. The explanation of this is thoroughly logical : to be free from the bonds of action, faults must not arise out of action; it is necessary, therefore, to think how faultless action can be performed; now freedom from faults of action is secured by ' equanimity, skill, being close to the Lord, soul-strength and the offering of the fruit of actions (to the divine Lord).' To consider each of these, in order:—

(1) [YOGA] SAMATA.

[Equanimity arising out of the 'yoga' discipline.]
If the thoughts of inequality such as ' mine ' ' somebody else's ' small-big, low-high are there in the mind, the actions performed too will be, like the thoughts, uneven and out of uneven action arise many faults. If, however, in the mind there is the thought of equality about these, if the distinction mine and somebody else's has ceased to exist and if all are treated alike, there arise no faults from that type of action. So long as the idea of difference is there and influences a person, as for instance the thought ' this is my son and that is some one else's ', the treatment given to the former will be different from the one given to the latter. Only so long as this idea of difference is there in the mind, would the dealings with the two be different from each other. Due to the difference there would arise faults. Once however the idea of difference is over or has disappeared [thanks to the knowledge that both are *atman*] and once the dealing with either has assumed the same form, there

would arise no fault in the dealings as all difference has disappeared and the action so done would not obstruct the person's spiritual progress. On having attained an altitude of evenness with regard to all pairs of opposites, uneven behaviour of diverse forms is put an end to and action taking place under the new set of circumstances does not become binding.

(2) STATE OF BEING SKILLED (IN *Yoga*)

All know that because of one's being skilled in action, action is done faultlessly. A craftsman X is skilled in his craft and another Y is not. It is obvious that the work of Y will not be as faultless as that of X. It is equally evident that faultless work or action does not become obstructive that it in fact helps one raise oneself ever higher.

The term '*Yoga*' has two senses—(1) *samata* or evenness and (2) *kushalata* or being skilled. Having taken them into account, the readers will easily be able to follow that action, due to these two, will be faultless and that such action will be able to make the author or the doer of the same free from faults (*yoga sannyasta-karma*). One who thus observes the yoga discipline i. e. performs actions without the desire for fruit (evenly and skilfully) becomes free from bonds. This principle must have been grasped by the readers by now.

(3) PRESENCE OF THE HIGHEST
LORD NEAR US.

' The Lord is everywhere and everything is in the

Lord ' primarily means that the Lord is directly present everywhere. If a man experiences the presence of the Lord wherever he goes, he would realise that the Lord is supervising or watching his actions. If he realises this and if he is resolved ' I am doing this to please the Lord ', his action will undoubtedly be the best possible action, altogether free from faults. A servant doing his job in the presence of his master does it well and does it as faultlessly as he can, as systematically as he can. This is a universal experience. How can there be any doubt then regarding the truth of the proposition that a devotee who has the belief firmly lodged in his mind viz., that the omnipotent, omniscient all-seeing Lord is right before me, will perform his actions faultlessly under the Lord's control ? He whose doubts are cleft by knowledge (*jnana-sanchhinna-samshayah*), he who because such doubts as to whether the Lord is everywhere ? whether he is watching my actions ? have been dispelled, knows the Lord to be all pervading, naturally will do whatever he undertakes for the satisfaction of the divine Lord and will do it as faultlessly as is possible.

(4) STRENGTH OF THE SOUL.

If action is performed on one's own strength, without depending on others, it becomes faultless. Action done with the help of others because there is necessarily dependence on others involved in it, is affected by the fault in the form of dependence on others. And this is no ordinary fault. Nor is it possible to remove it from such action. That a person doing what he does on the strength

of his own capacity, depending on himself only, is not required to seek anybody else's aid, is its first faultlessness or flawlessness. The strength of the soul is the greatest strength. One, therefore, who is possessed of it (*atmavan*) is in fact possessed of a very great power and as contrasted with others he is on a very high level. His is a position of eminence and he is in proportion with his strength also free from fault.

(5) OFFERING OF THE FRUIT OF ACTION.

The fruit arising out of one's action on being offered for the use of all people, instead of being kept for personal use by the author, makes the author free from fault. For, the desire of enjoyment has altogether vanished from him and whatever is done by him is done by him only with the purpose of the good of all and hence there is no fault arising out of selfishness that taints his action (*vide sarva-bhuta-hite ratah* V, 25; XII, 4.) On account of his action having no selfish purpose behind it, the person is free from fault.

Readers should think over these ways of being free from faults of action as told in these verses. The brief exposition of the verses given here, it is hoped, will enable the readers to grasp the secret of the abandonment of the fruit of action. After having imparted instruction as to how to be free from the fault of action, in the last verse, the Lord exhorts Arjuna to cleave off the doubt arising out of ignorance and staying in the heart, by means of the sword of knowledge and to work for his own perfectoni.

‘One whose heart is ever assailed by doubts perishes’ *samshayatma vinashyati*— this was stated at an earlier stage. Hence is it stated in this last verse that knowledge [of the Reality] is the surest means for the removal of such doubts. Knowledge here signifies the experience that the Lord is present everywhere and that all rests in the Lord. On this having been acquired are all doubts removed and a determination made as to what is to be done and what not. One who thus comes to the proper determinations follows the karma-yoga path for both prosperity here and spiritual perfection and wins an exalted position for all others and for himself.

THUS ENDS

in the glorious mystic Teaching, sung by the Divine Lord,
in the science of the Eternal and scripture of Yoga,
imparted in the dialogue between
Lord Shri Krishna & Arjuna,

CHAPTER FOURTH, ENTITLED
RENUNCIATION THROUGH KNOWLEDGE



A Brief reflection on the contents of the fourth chapter of the Gita

JNANA-KARMA-SANNYASA YOGA.

(The device of being free from the fault of actions by doing them without the desire for fruit on account of knowledge previously secured.)

SUBTLE THOUGHT ABOUT ACTION.

This fourth chapter deals with 'jnana-karma-sannyasa-yoga' i. e. the device (*yoga*-clever path) of being free from all the defects (*sannyasa*) of actions, doing these latter with knowledge (*jnana*) [of reality, previously obtained]. On this very account, here is set forth the subtle thought about action (*karman*). Look at from this view-point, the section dealing with 'sacrifice' is one worthy of being meditated on again and again. At the outset of the chapter it is made clear by the words of the Lord himself that the tradition of the teaching of the Gita (*Gita-shastra*) has come down uninterruptedly from times immemorial and that the Lord is endeavouring only to revive that tradition. Saith the Lord, ' I myself initiated, in days of yore, Vivasvan into this lore. From him Manu and Ikshvaku learnt this *yoga*. Subsequently as it disappeared (in the sense that it was not current for some time), I am giving instruction to thee about that very teaching with a view to reviving the same. " Thus does the Lord get himself incarnated again and again and revive the teaching every time. Rigveda too refers to this kind of teaching:—

REFERENCE TO WHAT OBTAINED IN THE PAST.

‘ I became Manu, I became the sun. I am the knowing sage Kakshivan. I had brought Kutsa, son of Arjuni, under my influence. I was the learned Ushanas. Look at me. 1. I gave land to the noble mortals, I bestowed showers of rain on the mortal who performed sacrifices. I led [the streams of] water. The gods [or divinities] follow my knowledge 2. I destroyed the nine and ninety cities of Shambara and the hundredth I made fit for staying when I protected, in battle, Divodasa, the worshipper of guests. 3 ’ (Rigveda IV, 26, 1-3.)

The Lord says here that having become a sage it was He who initiated people in the teaching pertaining to duty and that having become a kshatriya (warrior hero), it was He himself who gave protection to people. This statement of the Lord deserves to be compared with the statement in the Gita. Rigveda X, 48-49 and X, 125 are from this viewpoint well worth studying. What has been taught in the Gita, viz; ‘ I (the divine Lord) did so in a former age ’ is itself stated in some of the hymns of the Veda.

FATHER REBORN.

Verses 5-6 from chapter IV of the Gita have been explained in their proper place by us. In the course of their exposition is mentioned the theme of the father being born again as the son. The Mahabharata states this very thing in much more explicit terms.. Thus at verses 37 and 49, chapter 74 of the Adiparva, the epic reads :—

Learned men of old know the wife (*jaya*) to be the wife on that account— viz, in so far as, the husband having entered the wife is born (*jayate*) again. 37. The self produced by the self himself is called the son by the knowing persons. A man should therefore regard the mother of [his] son as [his] mother [i. e. as respect-worthy as the mother]. 49.

Here it has thus been stated that the father is again born in the form of the son. Many kinds of re-incarnation or re-birth have been described in the exposition of verses 5 and 6 in the fourth chapter of the Gita. The same may very advantageously be thought of while understanding this part of the Gita-text. And a comparison between them and these verses from the Mahabharata too is well worth making. This is all that the readers should remember here.

THE ATTAINMENT OF THE NATURE OF THE LORD.

The one goal of the entire Gita-text is this—man rising to the eminence of the Lord. *Purusha* becoming *Purushottama*, ‘*jiva*’ becoming ‘*Shiva*’ (i, e. the individual soul realising that he is identical with the universal Soul or the highest Lord) is what Gita IV, 10 has in view:—

‘Purified by the austerities in the form of knowledge they reach the same state as that of mine.’ Just as wood or iron that has attained the nature of fire becomes itself fire, even so, a man who reaches the state of the Lord,

himself becomes the highest Lord i. e. is endowed with the same divine greatness. Many are seen to be entertaining a doubt in regard to a human being rising to the eminence of the highest Lord. Let us, therefore, now follow the definite conclusion of the Gita regarding this matter : Becoming possessed of the nature of the highest Lord, in the way indicated above is characterised by the Gita as 'perfection' (*siddhi*) or as 'the highest perfection' (*parama-siddhi*). The following can be referred to with advantage in this connection :—

ATTAINMENT OF THE HIGHEST

" The highest knowledge, the best among knowledges, I shall explain at length again—(knowledge) ' having mastered which all sages have gone to perfection, from here." (Gita XIV, 1)

" The one with his mind (lit, understanding) not attached, with soul conquered, with longing departed in regard to everything, attains by the spirit of renunciation (no desire for fruit—sannyasa) the perfection following from a total absence of action (*naishkarmya-siddhim*)." (*ibid*, XVIII, 49.)

The means of attaining the highest perfection (*paramasiddhi*) taught here is the knowledge of reality, freedom from attachment, control of the mind and absence of desire for enjoyments. Read likewise Gita XVIII, 46, in this connection. "He from whom originated all beings and He who has pervaded all, having worshipped Him (or that Lord) by his own deeds, doth a man attain perfection." This is by far the easiest way of wor-

shipping God and securing perfection. Whatever work a person does, whatever act he resorts to as his vocation, he should carry out, knowing full well all the time that the highest Lord is present before him and that to satisfy Him is his sole duty. This course will enable him win the highest perfection. No man, whatever his condition, would experience any difficulty in pursuing this path. A mother attains perfection by giving her son the benefit of training calculated to make him a man of noble culture. Husband and wife do each other's duty by each other and get themselves elevated. Similarly, the owners of landed property, those engaged in trade and commerce, craftsmen, skilled workers, servants and other persons also, would surely have themselves elevated, were they faithfully to pursue this path of satisfying the Lord. There are two points of importance here—

- (1) To understand the presence of the highest Lord before oneself and
- (2) to do one's job of whatever type it may be with the idea ever present to one's mind that it is to be done with the one purpose of satisfying Him.

This much alone makes a man pure, holy and spiritually elevated. Even a wicked person, given to evil conduct, would, if he were to do these two things ere long, attain freedom from wickedness and evil conduct. It need hardly be stated that a man following the path of virtue would be elevated on resorting to this way. That this is the easiest of ways of securing spiritual elevation is stated again at Gita XII, 10.

“If you are incapable of applying yourself repeatedly (*abhyasa*) to such means as (*yoga*) etc., be devoted to acts in my honour. By doing acts for me, and just by doing these, would you win perfection. ”

There are many persons who cannot resort to such means as *yoga* etc. But inspite of this incapacity, they need not despair. For, if such persons carry out their acts with the purpose of satisfying the Lord or if they dedicate their acts to the Lord, they would undoubtedly win the highest perfection.

The minds of some may at this stage be assailed by the doubt- ‘ How could elevation be attained by merely dedicating one’s acts to the Lord ? ’ An answer to this question may be given as follows:—Imagine a man making a place clean. If he is doing this for the king of the land, how very carefully would he accomplish it ? The thought that his work would be seen by the king of the land himself prompts him to do his work as perfectly, faultlessly, as possible. If it be so, the purity, holiness and elevation of the acts a person would do in honour of the King of all kings—the highest Lord himself— are better understood than described. It is needless to say that dedication of one’s acts to the highest Lord will definitely bring about one’s perfection.

Thus has the path leading to the highest perfection been indicated in the Gita. There are three means of securing this perfection—

- 1 Freedom from attachment to (objects of) enjoyment
- 2 Self-control, control of the mind and
- 3 Abandonment of all longings.

In case someone is incapable of securing these means,
4 *He should dedicate all he does to the highest Lord.*

This then is the easiest of means and a man resorting to it would be able to effect considerable amount of progress along the path of spiritual perfection. Can there be any means easier than this— 'Everything that a man does, he should dedicate to the highest Lord'? This is the very height of the simplicity of means. One dedicating his acts to the Lord, dedicating his life to the Lord, should rest assured that he would definitely win his spiritual perfection.

But the term 'perfection' (*siddhi*) does not denote anything definite. What is 'perfection' ? What does a man get on his having won this 'perfection' ? and what does he continue to lack so long as he has not won this perfection ? Questions such as these deserve to be closely looked into by men. On this being decided well, the idea of highest perfection can well be grasped. Let us, therefore, turn to the consideration of the same.

EXCELLENCE

The following verses from the Gita bring out that a man who has attained spiritual perfection has an excellence of his own of some kind or other as contrasted from the ordinary run of men and women who have not attained perfection.

" Of them, the one possessed of knowledge, ever pursuing the path of *yoga*, solely devoted (to Me the highest Lord) excels (others). For, I am very very dear to the

one possessed of knowledge, and he is (very very) dear to Me. " (Gita VII, 17)

" One with an even attitude (*sama-buddhi*) towards one with a good heart, a friend, a foe, an impartial person, one who stands midway between (*madhya-stha*,) good men (or saints) and sinners, (far) excels (others.)' (*ibid* VI, 9) ;

" He however, O Arjuna, who having controlled his sense-organs by his mind, begins to act in keeping with the path of disinterested action, by means of his action-organs, without being attached (to fruit), — (far) excels (others.)" (Gita III, 7)

"Resorting thus to (1) dealings such as are in keeping with the (path of) Yoga, (2) devotion to God, (3) attitude of evenness towards all, (4) sense-control, (5) freedom from attachment (to fruit) and (6) a faithful pursuit of the path of Karma-yoga, a man gets himself particularly elevated— this is what the Gita states. Earlier, the four means of attaining the (highest perfection viz.,) freedom from attachment, control, abandonment of longings and dedication of one's acts to the highest Lord were stated. Now are detailed the six means for a man to be able to attain 'excellence' and even there half of those that were already mentioned are again referred to.

What is the purpose of attaining 'excellence'? What imperfection is an ordinary person suffering from ? and what perfection is possessed by a man who (spiritually) excels (others)?— this is a matter well worth our consider-

ation. As long as these points are not decided, it would not be possible to understand the purpose with which spiritual perfection is to be attained. Let us, therefore, try to ascertain this:—

ATTAINMENT OF (THE SPIRITUAL) GOOD (*sreyas*)

Some may contend here that on the attainment of the spiritual good, a man would secure a special kind of excellence. The ordinary run of men and women keep themselves away from the path of good (*sreyas*), while men of excellence go along the path of good. This, they will argue, is the difference between the two. The means of securing this good is indicated, in the following verse from the Gita—

“ By this, respect the gods, and let the gods honour you by this. Aiding each other in this way, do you attain the highest good ”(III,11). The means of attaining the highest perfection, as stated here, is *mutual aid*. In a society or nation, there are two kinds of people. Capitalists and Labour, knowing ones and the ignorant, officers and laymen, *Aryas* and *Dasyus*, Brahmanas and non-Brahmanas—thus many kinds of people live in a society and only the mutual co-operation obtaining among these can bring about the good of all in its entirety. If those who know are weak and the labourers are strong, the knowing ones should help the labourers by giving these latter the advantage of their knowledge and the labourers (in their turn) should help the knowing ones with their physical strength. Thus by following the path of mutual aid or co-operation

is the good of all attained, while mutual conflict leads to the destruction of all. This can easily be grasped by all. The term good (*shreyas* or *kalyana*) is used in this discussion in the sense of happiness that can be achieved here and in the yonder world.

All the terms, *siiddhi*, *parama-siddhi*, *visesatva*, *sreyas*, *parama-sreyas* and *kalyana* are vague. No doubt these words do present to our mind a particular condition. Yet the advantage inherent in such a condition and the disadvantage accruing to the person who has not secured such a condition are not distinctly grasped on the mere hearing of these terms. These deserve, therefore, to be considered in a greater detail.

GOING PAST MAYA (*divine power*)

Here many may contend that the attainment of the spiritual good (*shreyas*) is the same thing as going beyond *maya* or the divine power. This 'divine power.' they may further argue, is described in the following terms in the Gita:—

“ For, this divine *maya* of mine is very difficult to cross. Only those who throw themselves on my protection go past this *maya* ” (Gita VII, 14)

The verse brings out that the common mass of men and women is tied by the fetters of this divine *maya* that it is very difficult to snap the bonds of this *maya* asunder, but that those persons who throw themselves on the protection of the highest Lord and those only are freed from the bonds of this *maya* and liberated. Here

some condition, of some particular kind is understood. *Maya* is a divine power, possessed of three constituents which themselves are very strong fetters. The bulk of men and women—ordinary men and women—are tied up by these fetters. But those who are devoted to the highest Lord, those who have secured special knowledge, just those snap these bonds asunder and get themselves liberated.

Though the terms *maya* and *guna* give a vague idea of a kind of bond, the term *maya* does not denote anything definitely and this too is not well grasped as to how a man is tied in these *gunas* or these bonds. This requires a detailed consideration.

FREEDOM FROM REBIRTH

Here some learned persons contend that the individual Soul, by virtue of its being bound up in the bonds of *maya*, is required to go through the vortex of birth and death again and again, being under the influence of an extraneous force, but that those who are free from the bonds of *maya* do not get themselves involved in the round of birth (and death, birth and death) again. Hence, the learned argue, the fact that people say that ordinary men get themselves involved in the round of birth and death, but the extra-ordinarily great, the excellent are freed from this vortex. The following verse from the Gita deserves special attention in this connection.—

“Those whose sin has been washed away by knowledge meditate on Him, take delight in Him, are devoted

to Him, are intent on the Lord and are thus freed from the vortex of birth and death. " (V,17)

Likewise, Gita VIII, 16 states: 'From the Brahman-world, O Arjuna, (downwards) people are returning again (and again) to the state of being born. Having reached *Me* however, O son of Kunti, there is no re-birth.' Thus men devoted to the highest Lord, full of faith, believing in the existence of a principle are not subjected to the trouble of being born and dead again and again, once they have attained the highest Lord. This is what is stated here. 'To attain *perfection*, 'to win good (*shreyas*)' to secure some particular or excellent condition—' these phrases are thus seen to have only one purport viz. *to attain the highest Lord*. This fact is now firmly established. Only on the attainment of the highest Lord does a man become one who has reached the highest perfection, one who has secured the highest good. Only then does he become free from the round of re-birth (and death.) Whether it is in the Gita, or in some other treatise (of a philosophical system), the topic of attaining the highest Lord is repeated again and again. If there is a desire of understanding definitely the meaning of this, the following verse should be duly meditated on:—

" Having secured this knowledge, those [devotees] who have attained the state of having qualities similar to those of mine, are not [re] born at the time of the (next) creation (of the world), nor are they pained at the (time of the) universal destruction " (XIV, 2)

Here quite a distinct idea of the highest perfection is had. The various qualities or characteristics possessed by the Lord accrue to this one, as it were. He as though becomes similar to the highest Lord. Like the spark of fire, increasing its capacity to burn attaining to the nature or form of fire, doth this individual soul become the same as the Auspicious (*mama sadharmya = Isha-sadharmya.*) Being possessed of qualities similar to those of the Lord is winning the heighest perfection. Possessed of qualities similar to those of the Lord as the person is, he is not pained by the pangs of birth and death. Even as the Lord who is of the nature of *existence, consciousness and bliss*, doth this one become. How then would he suffer either on account of pain or sorrow? There is even one more reason of being free from the pangs of birth and death.

“ He who thus knows (properly) the Prakriti along with its constituents (i. e. constituted of the three elements, *sattva, rajas* and *tamās*) and the Purusha (non-doing, indifferent), though doing whatever acts he likes, is not born again ” (XIII, 23)

On the attainment of the proper knowledge of the Prakriti and the Purusha, even while doing various kinds of act, he knows the device of maintaining an attitude altogether free from attachment and hence there remains no cause for his being born again. Thus the phrase ‘attaining the highest perfection’ means the same thing as attaining qualities of the Lord— which evidently means

being free from faults altogether unattached and taintless. To turn next to this state of being free from any fault.

FREEDOM FROM FAULT

By reason of a man's stay in this world, he is liable to be affected by many defects or faults. In spite of this liability, however, in the Gita has been told an unprecedented device by resorting to which a man, though staying in this world, can be free from any fault, absolutely taintless, pure and holy. The device of securing such a faultlessness is:—

“ He who carries out all his dealings, having dedicated acts to *brahman* i. e. obviously to the Lord, being altogether free from attachment (to fruit), remains unaffected by evil, like a lotus-leaf (remaining unaffected) by water. ” (Gita V, 10.)

Here there are two devices of remaining unaffected (by fault) that have been stated:-- (1) dedicating acts to the highest Lord, (2) giving up attachment to enjoyments. Resorting to these, a man, though performing all kinds of act, remains untainted. Possession of this knowledge will enable even a sinful person to be free from fault. To explain how—

“Even if thou art the worst sinner among all sinners, thou shalt cross this entire sin (or evil) by means of this ferry in the form of knowledge. ” (Gita IV, 36)

In this way do knowledge and a resort to the device explained above enable one to be free from fault.

Whatever act a man carries out, he should carry out for the highest Lord, without entertaining any desire for its fruit. This device will enable him to remain free from taint. Notwithstanding the acts he carries out, he will remain, like a lotus-leaf in water, unaffected. Like ether which is present in every house and yet does not get itself tainted or affected by the defects or faults of the houses, this Soul, which in point of fact is all-pervading, does not get itself tainted by the acts carried out by the body. The Gita view in this respect is quite clear.

“ Due to beginninglessness, and freedom from the constituent elements (of Prakriti), here the highest self, is immutable. Though staying in the body, O son of Kunti it neither acts, nor gets itself tainted. Just as the all-pervading ether which due to its (extremely) subtle nature does not get itself tainted, even so, the Self, staying everywhere in all the bodies, does not get itself tainted. ” (XIII, 31-32.)

In the Upanishads too this very teaching is contained—

“ Like fire which (though) one, having entered the world, has become one possessed of various forms in those various objects (where it manifests itself), even so, the inner self of all beings, (though) one, is possessed of those various forms in various abodes, and remains also outside. (9) Like wind, which though one, having entered the world has become possessed of various forms in those various objects (where it manifests itself), even so, the inner self of all beings, (though) one, is possessed of

those various forms in various abodes, and remains also outside. (10) Like the sun, the eye of all (as it illumines all objects) which does not get itself tainted by the external faults of the eye, even so, the inner self of all beings, is not tainted by the fault of the people, nor does it get itself affected by the grief of the people outside. " (II Katha II, 5.)

It has been already stated that the Self is all wending, all-pervading (Gita II, 24). Because of its all pervading nature, the Self is in point of fact free from defects. Just as small quantities of water do get themselves made impure, rivers, streams do become turbid, and yet just as the ocean into which all these small reservoirs pour themselves, itself remaining unsullied, ever pure, nay, holy or sacred (vide '*sagare sarvatirthani*' in the ocean are all holy places put together); just as the ocean which is pure by virtue of its greatness or vastness or just as the holiness of the water of the ocean is what owes its existence to its greatness—even so, the Self is greater than the greatest, and on that account is it free from faults.

A consideration regarding 'great and small (*bhuma* and *alpa*) has been made already under Gita II, 23-25. Readers should not fail to refer to it at this stage. Whatever faults exist, exist in smallness and on this account is it said that action done under the influence of petty selfishness leads to faults, while action carried out with a broad view-point—a view-point having within

its compass the entire universe-ensures freedom from fault. It, therefore, stands to reason that, as has often been said, the removal of narrow selfish enjoyment leads to the removal of all faults.

This freedom from faults is the same thing as turning away from, i. e. avoiding, bonds of action. How bonds of action are removed is in itself a profound question. Let us now turn to a consideration of the same.

REMOVAL OF THE BONDS OF ACTION.

Action leads to bonds and every living man is ever doing one kind of action or the other. Every man therefore gets himself bound by action. By resorting to what means, under the circumstances, would a man be free from the bonds of action? A consideration of this question will make a man full of despair regarding his liberation. On this account has the Gita declared: "Do not despair, O mortal being, do not despair. For, if thou wouldst remain free from attachment to fruit, thou wouldst remove all bonds of action." With the purpose of laying down this very principle already established, does the Gita avow:—

"Of the one who is free from attachment, with his mind firmly established in knowledge (and, therefore) of the one who is liberated, action, which he is performing for the sake of sacrifice, disappears in its entirety." (Gita IV, 23)

As the person is no longer attached to enjoyments & his mind is full of knowledge of the highest Lord, all his actions get themselves destroyed, all his actions melt

away. This means that such action as would cause him to be bound remains not with him. Thus is the binding due to actions removed through this *karma-yoga*.

"Here has been imparted to you the knowledge of the Samkhya; now listen to the one pertaining to Yoga-to the knowledge, possessed of which, thou shalt throw away the bonds of action." (II, 29.)

On performing actions in keeping with this Karma-yoga, there remains no binding due to action. This Karmayoga, is in other words, a device of freeing oneself from the fault of action. Similarly—

"That one should be known to be a *nitya-sannyasi* (i. e. one who has renounced selfish activity for all time) who neither hates nor eagerly desires (enjoyments). For, free from the clutches of the pairs of opposites, he, O long-armed one, is easily released from the bonds." (V,3)

Here there are three causes of release from the bonds (of action) that have been stated:— (1) Absence of hatred, (2) Absence of desire, (3) Freedom from (the influence of) the pairs of opposites. A person whose everyday behaviour is influenced by these without being required to make any special endeavour with that purpose, does not get himself bound by the faults of action. Hate none, entertain no desire for enjoyment and maintain an attitude of evenness or equanimity with regard to the pairs of opposites such as pleasure-pain etc. ' Following this advice, a man would be liberated i. e. would be free from fault. Similarly at III, 31 the Gita has said—

" Those men, who full of faith, free from hatred, ever carry out this view (*matam* lit, thought, opinion) of mine, even they get themselves freed from actions ".

Even here, (1) *faith*, (2) *absence of hatred and carrying out the well considered view of the divine Lord*, are stated to be the causes of freedom from binding due to action. Carrying out the well considered view of the *Lord* is the same thing as doing acts without attachment to fruit. This has already been made clear in the Gita. To turn next to the consideration of what has to be done with a view to avoiding binding due to action:—

" Actions affect (*limpanti* literally besmear) me not, on my part there is no longing for the fruit of action. He who well knows me thus does not get himself bound by actions. " (IV, 14)

" Content with what is obtained by chance or quite naturally, gone past the pairs of opposites, free from hatred, full of equanimity with regard to success and defeat, he is not bound even after having carried out actions. ' (IV, 22)

" He who has renounced (the fruit of) action through Yoga, he who has his doubts cut off (root and branch) thanks to knowledge, he who exercises control over himself, him actions bind not (at all), O Dhananjaya." (IV 41.)

" He who has no sense of egotism, he whose understanding is not besmeared or tainted, he, even after having killed (all) these people, kills not, nor gets himself bound down. " (XVIII, 17.)

These four verses set forth the means of removing the binding due to action. The means of removing the binding due to action are :— (1) Non-entertainment of desire for the fruit of action. (2) Contentment with what naturally (i. e. without any special endeavours) accrues to one. (3) Going past the pairs of opposites. (4) Being free from hatred. (5) Having equanimity with regard to success and failure. (6) Performance of action according to 'Yoga.' (7) Removal of doubt with the help of knowledge. (8) Being possessed of the strength of the self. (9) Having no egoism. (10) Maintaining a pure holy and taintless mind. These ten are the means with which the binding due to action can be removed. One who has mastered these ten, though ever active, is not bound down by action. Similarly—

“ One possessed of yoga (with equanimity as its pre-eminent characteristic), of pure mind, with the self conquered, with the senses conquered, with an attitude towards all beings that they are like his self, though carrying out action, is not tainted. ” (Gita V, 7)

Here the five, viz. (1) Practising the yoga of equanimity, (2) Purity of heart, (3) Control (lit. victory) over the self, (4) Control of the senses and (5) An attitude that all beings are like one's own self are laid down as the means of removing the fault arising out of action. Some of these are contained in the means stated at an earlier stage, while others are the natural companions or associates of the former.

A meditation on the contents of these verses leads us to the conclusion that a man attaining perfection is nothing else but his remaining untainted by the faults arising out of action. One who remains unaffected (by the faults of action) even after performing action should be considered one who has attained perfection. This very person is called a 'free' or a 'liberated ' man.

SPIRITUAL FREEDOM OR LIBERATION.

When a man has attained perfection, when he is possessed of the special yoga (of equanimity), when he keeps himself away from the bonds due to action, untainted or spotless, he is characterised as a 'free' a 'liberated ' man. To attain this liberation is the main objective of man. It is necessary therefore, to consider what the Gita has to say about this freedom or liberation.

“ To thee however, freed from hatred, I shall impart fully this most secret knowledge, along with intuitive realisation (*vijnana sahita*) having known which thou shalt be free from impurity ” (Gita IX, 1)

Here keeping away or being freed from impurity is what is meant by 'release ' or 'liberation ' (or freedom) and this release is attained as the verse states, by secret knowledge. Similarly—

“ Even the one, who, possessed of faith and free from hatred would only listen (to this knowledge of perfection), he being released, would reach the auspicious worlds of those who have religious merit to their credit (Gita XVIII, 71.)

Here, (1) Possession of faith, (2) Freedom from hatred and (3) Knowledge of the path of salvation are stated to be the three means of attaining liberation. Those who have no faith and who are full of hatred, are bound down again and again. One should, therefore, secure knowledge of liberation with faith and should never harbour a feeling of hatred in one's mind. This is the right thing to do for such as aspire to win liberation. Or, throwing oneself on the Lord's protection too, helps one win one's liberation. Read—

“ Having abandoned all (ideas or) notions of duty dost thou throw thyself on My protection alone. I shall release thee from all evils. Dost thou (therefore) not grieve. ” (Gita XVII, 66)

The verse states in no ambiguous terms that throwing oneself on the protection of the Lord is the path of salvation. On giving up thought of all other matters, and on seeking shelter of the Lord, with a mind full of pure feelings, does man win his salvation. The Lord observes (more than anything else,) the heart of a man. If the latter be possessed of faith and devotion and if there be the feeling of throwing himself on the protection of the Lord, with a sincere attachment to truth, how long would the man take to secure his liberation ? For one who thus throws himself on the protection of the Lord, resorting to any elaborate means of liberation is not in the least necessary. This is *salvation won through devotion*. *Liberation through knowledge* is thus described—

“ He who knows Me, the great Lord of all the worlds to be without birth, without a beginning—that one, undeluded among the mortals, is freed from all evils.”
(Gita X, 3)

Here there is the description of liberation attained by knowing the Lord properly i. e. the description of liberation through knowledge. Liberation is thus attained by knowing the divine nature of the highest Lord. To turn now to the path of *salvation through yoga*—

“ The sage who with his senses, mind and intellect controlled, remains intent on liberation, with desire, apprehension and anger totally destroyed,— he is even free, (and) ever (free, for that matter.) ” (Gita V, 28)

By pursuing this path of liberation, the path of action (without any desire for fruit)— is liberation secured. This is the ‘ yoga ’ —means of liberation. Controlling the senses etc., and remaining free from or keeping oneself away from desire, longing, apprehension, anger etc., is what can be achieved through efforts. Attainment of such a state leads immediately to salvation. To secure the freedom of one’s senses, mind and intellect and simultaneously to keep oneself away from desire, apprehension and anger is the same thing as to win one’s own salvation. The term ‘liberation’ means nothing else but this. The state of being free from the pairs of opposites set forth earlier is thus attained quite naturally.

A doubt can be raised by some at this juncture viz. that removal of bonds,’ ‘freeing from evils,’ ‘escaping the binding due to action’ etc. which are stated to be the

characteristics of liberation are all negative in their import and that such a negative import does not give us any positive idea of what happens in the liberated condition. It thus becomes necessary to consider the positive aspect of liberation.

ATTAINMENT OF PEACE

There is 'peace' in release. This is a positive description of release. It has been already seen that in release, there is a state of being free from the pairs of opposites. 'Opposites' (*dvandva*) necessarily mean conflict, struggle or battle and a state free from the pairs of opposites naturally mean's peace. Desire, apprehension, anger are according to this line of thinking only several forms of a want of peace, or absence of peace. And being free from these desire, apprehension etc. is the same thing as (winning one's own) salvation, the same thing as winning undisturbable peace. Thanks to these other means of release, absence of peace is destroyed and peace is won. This should well be understood at this stage by the readers themselves with due attention to what has been stated in the earlier and the later parts of the Gita. The following statements regarding this peace contained in the Gita is well worth our consideration:—

“ The person who free from longings acts having abandoned all desires without any consideration of the nature of 'mine,' free from egoism:— he wins peace (Gita II, 71)

“ One following the path of action without desire for fruit having abandoned the fruit of action, wins abiding

peace. But the one who follows not the path of 'yoga' [or equanimity], being influenced by desire, attached to fruit, is bound down." (Gita V, 12.)

The means of attaining the highest peace as they have been set forth here are :— (1) the abandonment of desire or longing, (2) resorting to an attitude of freedom from longing, (3) abandonment of the consideration of the nature of ' mine ', (4) abandonment of the egoistic sense, (5) pursuing the path of *yoga* of the nature of equanimity and (6) abandonment of the fruit of action.

Readers who have paid due attention to the earlier sections— Liberation, Removal of Binding, the Attainment of the Highest, etc. would see that these very means are referred to even there. Evidently then, though the phrases used as headings in different places are different the state intended to be conveyed by all of them is identically the same. For, everywhere all these means have appeared in different forms. As further evidence of this may be pointed out:— (Gita IV, 39.)

' One possessed of faith, intent on that [i. e. the highest], with senses under perfect control, having secured knowledge, wins, before long, the highest peace.'

In this verse, faith, being intent on the highest, control of the senses are said to be the means of knowledge and there is also a mention of peace being secured through knowledge. For peace being secured through *yoga*, read Gita IV, 15.

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“ The follower of the path of ‘ yoga ’ with his mind controlled, ever uniting his self ( with the highest Self ), secures highest peace established in Me. ”

In this way, one who practises the yoga of meditation too secures peace. Here ( 1 ) control of mind, ( 2 ) yoga of meditation [ on the highest Self ] and ( 3 ) the attainment of the Lord are laid down as the means of securing peace. Among these control of mind is one of the means stated earlier. Peace can be attained by knowing the highest Lord too. Read the following in this connection :—

“ Having known Me, the enjoyer of austerities in the form of sacrifices, the great Lord of all the worlds, the friend of all beings, doth one attain peace. ” ( Gita V, 29 )

Here there is the description of peace being won by knowing the highest Lord properly. Here it is stated that the Lord possesses the quality of bringing about the good of all beings. To develop that very quality of bringing about or achieving the good of all beings or of dedicating oneself to the benefit of all beings is what it is proper for the aspirant to achieve. Possession of the knowledge of the qualities of the Lord leads one to have the same qualities and as a result of this every time there is an increase of the nature of the Lord, or similar to that of the Lord—brought about in the aspirant and all this culminates in winning an unprecedented state full of peace. The verse contains the description of this state. The highest Lord is the great Lord of all the worlds and therefore has a

very wide scope to bring about the good of all the beings. The greater the person, the wider would be the scope he would have to bring about the good of all beings. For instance, the leader of a village would have the village as the sphere of his capacity to bring about the good of beings. The leader of a province would obviously have the whole province as the sphere of his capacity to bring about the well-being of beings. Similarly the leader of the nation as a whole would have a much wider sphere for his activity viz., the entire nation itself. There would thus be a difference in the extent of the spheres of different persons. The highest lord is the leader of the entire universe. He, therefore, brings about the good of the whole universe. Whether the sphere be great or small, everywhere the same rule applies viz, that of working for the good of all beings in keeping with one's own capacity to do so. If properly followed, the rule is sure to secure the elevation and edification of all. The Lord is the leader of the universe in so far as He brings about the good of the entire universe. This special position the Lord has earned by virtue of His activity with a view to rendering public service. The wider the sphere of a man's activity with a view to rendering public service the greater would be his worth, the higher would be his position. In proportion with the sphere of his activities would he be entitled either more or less, to peace, Evidently this unprecedented peace which can be won only by carrying out one's duty, would be won only *after* one's duty has been performed, and in no case and on no account *before* it has been performed.

Regarding peace that can be secured by sacrifice ( *tyaga* ) read :—

“ Better than repeated application ( *abhyasa* ) is knowledge. Higher than knowledge is meditation. Superior to meditation, is the sacrifice ( lit, abandonment ) of the fruit of acts done, ( for ) immediately after such a sacrifice, there is ( the winning of ) peace.” ( Gita XII, 12 )

The verse states that by far superior to the practice of yogic exercises, meditation, knowledge etc is the sacrifice or abandonment of the fruit of actions done. For, it is by the spirit of such abandonment of the fruit of actions performed— and by that alone—that the performer of actions can secure peace. What has been stated here is particularly important from the point of view of those who want to secure peace. Whether it be a follower of the path of disinterested action or a follower of some other path, peace can be won by them by the abandonment of the fruit of action alone. To turn next to the condition of one who has won peace :—

“ The way in which waters enter the ocean, being filled from all sides ( and yet ) with its stability undisturbed,— the one whom all desires enter in that ( very ) way, *he* wins peace and *not* the one who longs for enjoyments ” ( Gita II, 70. )

The simile as also the object of comparison here deserve to be considered. The ocean never desires or expects that water be brought for its sake by rivers. Even otherwise the ocean as ocean is already full. Even when

such a self-filled ( or self-full ) one is filled with water by rivers, it remains filled (or full) as before. Even if the rivers were not to pour themselves into the ocean, the latter would in no way be deficient. The state of being full, in regard to the ocean, is in no way dependent on the rivers bringing or not bringing water. Whether the rivers bring water or bring it not, in either condition the ocean is full (or filled) and therefore still (or undisturbed). The one that depends on water to be brought by the rivers for its being filled and that gets itself dried up if the rivers fail to bring water to it, would never enjoy this peace or undisturbed condition arising out of being full. Similarly a person who gets happiness only on the acquisition of objects of enjoyment and remains unhappy otherwise is clearly yet imperfect—far and away below the standard. A person who does not suffer from any such imperfection remains even or undisturbed under either condition. And he alone secures genuine peace.

Men ever expect this kind of peace. The means of winning such a peace, as stated heretofore, are:—

( 1 ) Abandonment of the fruit of action, ( 2 ) practising the *yoga* of equanimity, ( 3 ) control of mind, ( 4 ) abandonment of desires, ( 5 ) being free from longings, ( 6 ) giving up the idea of the nature of 'mine', ( 7 ) being free from egotism, ( 8 ) being full of faith or credence, ( 9 ) regarding the Lord as the highest and being ever intent on Him, ( 10 ) controlling the senses, ( 11 ) knowing the highest Lord, ( 12 ) recognising that the Lord is the

friend of all ( and in emulation of Him, oneself being the friend of all ) and ( 13 ) being full or perfect all by oneself. Most of these means have appeared at an earlier stage. A consideration of these leads us to the conclusion that the winning of peace is the same thing as securing ( spiritual ) " perfection " ( *siddhi* ). The means of winning happiness too are similar. Read :—

#### INEXHAUSTIBLE HAPPINESS.

Man ever secures some kind of happiness or other but because of the essentially transitory nature of this happiness, no sooner is it secured than does it disappear. This makes man extremely unhappy. Even like the spokes of a wheel rising and coming close to the ground alternately, the two viz., happiness and misery ever keep on presenting themselves alternately. It is the perennial goal of human endeavour to be free from this trouble and to win happiness inexhaustible. All treatises expounding duty (*dharma-shastras*) are intended to teach man the straight path to this happiness inexhaustible. This is what the Gita has to say about the way in which such a happiness can be secured:—

" Not attached to external contacts [ with objects of enjoyment ], does one secure the happiness that is within him [ self. ] He, with his self united by means of a union with *Brahman*, secures happiness that knows no exhaustion. " ( Gita V, 21 )

Here have been stated the two means of securing inexhaustible happiness:— ( 1 ) absence of attachment to objects of enjoyment and ( 2 ) union with the highest Self.

A careful consideration of the two means will enable the readers to understand that of these two means, the main is the first viz. absence of attachment to objects of enjoyment. For, only if there is no attachment to external objects of enjoyment, does union with the highest self, on the part of the inner self, become possible. Readers should ponder over the intimate connection between the abandonment of longing for objects of enjoyment on the one hand and the winning of happiness inexhaustible on the other. Human perfection in its entirety i. e. man's *spiritual* perfection in its entirety can be achieved by non-attachment to objects of enjoyment alone, whatever be the name by which that perfection is called. It may be called 'the winning of happiness inexhaustible', or 'perfection' or 'the highest perfection' or 'the highest goal'. The difference in names may cause some difference in regard to the ideas conveyed by them. That notwithstanding, remaining unattached to the objects of enjoyment is the principal means of securing perfection. Regarding the truth of this proposition there cannot be any doubt. This very fact is expressed as follows:—

Having abandoned by mind all acts ( i. e. having given up the desire of the fruit of all acts ), the self-controlled master of the body remains happy in the city with ten gates, neither doing nor causing to do." (Gita V, 13.)

" A *yogi* ( follower of the path of action with equanimity ) ever uniting himself with the Self, with taint altogether removed, enjoys easily the highest happiness of the nature of a contact with brahman. " (Gita VI. 28)

In the first of these two verses is taught the absence of attachment in regard to enjoyments and in the next is taught the *Yoga* of uniting one's self with the highest Self. Thanks to this *Yoga*, one secures just within oneself happiness unending and inexhaustible. A man gets himself involved in misery only when he is attached to enjoyments. Tempted by transitory happiness, he thus is deprived of incessant and unbroken happiness. This very principle is expressed with only a verbal difference:—

“ To this one, with mind absolutely calm, to [ this ] yogi, with the rajas element pacified, of one essence with [ lit. who has become ] *brahman*, free from taint, accrues highest happiness. ’ (Gita VI, 27)

Here too, the very means viz., absence of attachment to enjoyments and union with *brahman* are taught as the means for acquiring the highest happiness. This very thought is expressed briefly elsewhere:—

“ That man is one observing ‘ *yoga* ’ that [ man ] happy, who, even here, prior to the abandonment of the body, is able to bear [ or put up with ] the disturbances due to desire and anger. ” (Gita V, 23) Here it is stated that happiness can be won by patiently bearing the disturbances due to desire and anger. Every human being is ever subjected to being overpowered by desire and anger. The superior type of man patiently bears the onslaughts of these two viz. desire and anger i. e. he is not influenced by the vehemence of the two & on that very account is he happy. But the weak among men become full of desire on account of the vehemence of desire and



full of anger on account of the vehemence of anger and being dragged by the vehemence of the two become ever unhappy. Readers should well understand these main causes of happiness and misery. This very happiness in-exhaustible is called *amrita*. To turn next to the never-before-imparted instruction regarding the obtainment of this '*amrita*'.

#### THE OBTAINMENT OF THE STATE OF BEING AMRITA.

Death is called by the name 'misery' and absence of death, being immortal, is the same thing as 'happiness.' A question presents itself to our mind here, however, viz, how can man be immortal ( full of happiness ) living as he is in a body which is mortal ( full of misery )?. The mortal body is sure to pass away, sooner or later. Hence the teaching of the Gita well worth the consideration of all, regarding how man can attain immortality, deserves to be meditated on :—

" The man whom, o best of men, possessed of equanimity towards happiness as well as misery and wise that he is, these (objects of enjoyment) do not afflict— that one is capable of (winning) immortality. " (Gita II, 15)

Such a man is entitled to immortality. To have an attitude of equanimity towards happiness as well as misery is a kind of penance. A man may perhaps be even ( or undisturbed ) in happiness, but being even ( or undisturbed ) even when overpowered by misery and not abandoning his duty is the most difficult task to carry

out. Similarly remaining away from the objects of enjoyment too is a kind of penance. On a very careful attention having been paid to the question under consideration, readers would not fail to understand that all this can be secured by one means only viz., being unattached to enjoyments. Relating to the theme, read the following verses from the Gita:-

" Having gone past these three constituents, arising from the body, the master of the body ( i. e. the Self ), freed from the pain ( or misery ) in the form of birth, death, old age ( etc. ), wins immortality ( lit, the immortal, *amritam.* ) " (Gita XIV, 20)

" That which deserves to be known, I shall expound to thee,— having known which, man attains to immortality ( That is ) *brahman*, having neither beginning nor end. That is called neither ' existence ' nor non-existence. " (Gita XIV, 12)

Thus does a man win immortality. ' Peace,' Happiness Inexhaustible, Immortality, ' Highest Perfection' etc. mean one and the same thing. That same is called " a position [ or place ] free from disease, immutable, everlasting. " The Gita description of this is worth a careful consideration.

POSITION FREE FROM DISEASE,  
IMMUTABLE, EVERLASTING.

' *Anamaya* ' means one which is free from the trouble due to disease etc i. e. an ' absolutely healthy ' place. ' *Avyaya* ' means one where there is no waste

( *vyaya* ) of power or strength, where strength continues incessantly. And '*shashvata*' signifies ever-enduring, never-decaying. all these terms signify immortality yielding happiness everlasting. The following verses from the Gita describe the same :—

“ For, the wise ones having abandoned fruit arising from action, possessed as they are of an attitude of equanimity, freed altogether from the bonds of birth [ and death ], reach the place that is free from disease. ” (Gita II, 51.)

“ Free from pride and infatuation, such as have conquered the flaws of attachment, ever intent on the thought pertaining to the Self, with desires departed, freed from the pairs [ of opposites ] with the names pleasure-pain [ etc ], undeluded [ that they are ] they reach that wellknown place which knows no waste ” XV, 5

“ Even while performing all actions, one resorting to me, wins through my favour the place that is everlasting, knowing no waste. ” (Gita XVIII, 56)

“ Throw thyself on the protection of Him alone with all thy sincerity : Through His favour, thou shalt secure the highest happiness, the place everlasting. ” (Gita XVIII, 62)

These verses set forth the following means of winning the place everlasting : ( 1 ) abandonment of the fruit of action, ( 2 ) practising the *yoga*, ( path ) of equanimity, ( 3 ) perfect control of mind, ( 4 ) giving up pride and infatuation, (5) being away from the defects of enjoyments,

( 6 ) abandonment of desire, ( 7 ) giving up pairs of opposites [ i. e. not being influenced by them ], ( 8 ) being intent on the thought of the Self and meditation on the Lord, ( 9 ) dedicating all action to the highest Lord and ( 10 ) throwing oneself on the protection of the Lord. The list contains the spirit of sacrifice or abandonment of the fruit of action, that cessation from enjoyment and that state of being intent on the Lord which have occurred even earlier. The place everlasting itself is the highest course or goal. Read the following conclusion of the Gita regarding the same :—

THE HIGHEST ABODE AND THE  
HIGHEST COURSE  
( OR GOAL )

The highest course, the highest abode and the place everlasting are different names for one and the same thing. The following from the Gita deserve to be noted : “ That the sun illumines not, neither the moon, nor [ again ] fire, having reached which they return not, that is my highest abode ” ( Gita XV. 6 )

“ That is described as the unmanifest, the undecaying that they call the highest course, having reached where they return not. That is my highest abode.” ( Gita VIII, 21 ).

Evidently then the highest place of the Lord has many names--‘ the highest place, ‘ the highest position ’ ‘ the highest abode ’, ‘ the highest course or goal ’ etc. Once this place, abode or course is attained it is in no

way necessary to undergo the tedious process of transmigration. This place is reached only on securing the knowledge of *Brahman*.

“ The sacred fruit that has been mentioned of [ the study of the ] Vedas, sacrifices, austerities, gifts— all that the follower of the path of *yoga* [ of equanimity ] goes beyond, having known this, and wins the first, the highest place.” (Gita VIII, 28.)

Only on acquiring knowledge i. e. knowledge of the Self does the yogi reach this place. Even by following the path of yoga, does a man reach this highest goal.

“ Striving with efforts, however, a yogi with taint purified, having reached the highest perfection after many births, reaches the highest goal. ” (Gita VI, 45).

The pursuit of karma-yoga thus helps a man win the highest goal. The yoga of the nature of muttering the sacred syllable Om too leads a man to the highest goal.

“ Uttering *brahman* of the nature of the one syllable ‘ Om ’, remembering me all along, he who departs [ from this world of the mortal ] leaving the coil—he reaches the highest goal ”. Thus one who ever remembers the Lord has his self rendered meritorious. Here the muttering of the sacred syllable ‘ Om ’ and meditation on the Lord are taught as the means of reaching the highest goal. Similarly, Gita ( XIII, 8 ) says:—

“ He who with equanimity ( or evenly ) sees the Lord existing everywhere, does not injure himself by himself and then reaches the highest goal. ”

Here too it is the knowledge of the all-pervading nature of the Lord which is clearly stated to be the means of reaching the highest goal. One who knows the presence of the Lord everywhere, knows the Lord to be within himself too and as he keeps himself away from evil actions of his own accord, he gets himself spiritually elevated. This principle is taught in the following verse :-

“ For, having resorted to Me, O son of Pritha, those who are of evil origination, they, as also women, vaishyas and the shudras reach the highest goal. ” (Gita IX, 32 ).

Evidently the easy way of reaching the highest goal is that of throwing oneself on the Lord's protection. Likewise—

“ Free from these three gates to hell ( lit. darkness ) (viz. desire, anger and greed ), a man, O son of kunti, brings about his own spiritual welfare— ( and ) then reaches the highest goal. ” ( Gita XVI, 22 )

The verse states that keeping oneself away from desire, anger and greed enables one to reach the highest goal. Every man can follow this path in his dealings in daily life. Other paths too are easy to follow. But as the three, viz desire, anger and greed ever present themselves to men, the latter can bring about their spiritual betterment by keeping themselves away from these gates to hell as soon as they are opened. The opportunity of following this path can be had by men in their everyday life. The following verse brings out that a failure to abide by the rules of scripture results in the non-obtainment of the highest place.

“ He, who having thrown to the winds the scriptural injunctions, behaves as he pleases— that one does not secure perfection, he does not win either happiness or the highest goal. ” (Gita XVI, 23 )

Obviously then a man can attain the highest goal, happiness and perfection only if he obeys scriptural injunctions. Men should understand this principle and behaving in keeping with it, bring about their spiritual welfare. Only by following scriptures' dictates doth a man gradually reach a higher and higher spiritual plane and ultimately accomplish everything that is worth accomplishing.

#### THE STATE OF HAVING ACCOMPLISHED EVERYTHING WORTH ACCOMPLISHING.

Regarding the way of accomplishing everything worth accomplishing, this is what the Gita has to say :

“ Thus this scripture-like teaching, the most secret one has been explained by Me, O sinless one. Having known this, one would be possessed of the spirit of equanimity ( *buddhi = samatva-buddhi* ), and accomplish all that is worth accomplishing, O descendant of Bharata. ” ( Gita XV, 20 ).

There is thus no doubt regarding a man's finding it possible to win the highest goal by following faithfully the scripture- like teaching of the Gita. By carrying out one's duty in consonance with Scripture does one secure a nature similar to that of the highest Brahman.

### ATTAINMENT OF SUPREME STATUS.

One who is far away or very far away, one who is supreme, or supreme in the utmost, is called '*para*.' The highest objective of man too is called '*para*.' For the attainment of this '*para*' ( the highest or the supreme ), man should secure the knowledge mentioned below and should carry out his duty without attachment to fruit.

" Those who thus know the difference between the field and the knower of the field with (their) eye in the form of knowledge and who know the ( means of the ) release of beings from ( the bonds of ) Prakriti (or Primordial Matter), reach the highest *Brahman*." (Gita XIII, 35 )

" Perform, therefore, thy duty to be performed incessantly without being attached to fruit. For, the man who carries out his duty without being attached to fruit reaches the highest (or the supreme )." (Gita III, 19)

The knowledge of Prakriti, of the individual self and of the highest self thus acquired enables man to reach the highest Brahman. This is spiritual progress or elevation secured by following the path of knowledge. Man reaches the highest *brahman* by also carrying out his duty without attachment to fruit. This latter is spiritual elevation secured by following the path of action.

It has been stated above that if Prakriti, the individual soul and the highest Lord are seen with the eye in the form of knowledge, man reaches the highest place. The question naturally arises as to what is precisely meant by 'seeing with *the eye in the form of knowledge*.' What is



signified by the terms and phrases such as 'the eye in the form of knowledge,' 'the divine eye,' 'the divine sight,' 'the sight in the form of knowledge' etc. ? Let us now turn to the consideration of how it is possible to see all this with the eye in the form of knowledge.

SEEING WITH THE SIGHT IN THE FORM  
OF KNOWLEDGE

Man sees the Lord but not with his physical eye. Rather does he see Him with the eye in the form of knowledge and with *just* that eye. It has been stated in this connection:—

"The extremely deluded ones behold not the one that moves, remains steady, enjoys and is associated with the constituents. Those possessed of the eye in the form of knowledge, [however,] behold [that divine being who partially represents the Lord on the surface of the earth.]"

(Gita XV, 10 ).

"The striving followers of '*yoga*' behold him staying within themselves. Those who have not purified their selves, even though striving, with their minds not properly controlled (that they are), behold this one not." (Gita XV, 11).

The verses bring out that the perception of the Lord is possible only with the eye in the form of knowledge, that just with this eye in the form of knowledge can we behold the Lord moving about or steady or seated. This principle is taught even in the course of the description of the manifestation ( to Arjuna by Lord Shri Krishna ) of the universe-form.

"Thou shalt not, however, be able to see Me with just this eye of thine. I shall confer on thee the divine

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eye (with the help of that ) dost thou behold my lordly (or Lord's) *yoga* (or extra-ordinary power)." (Gita XI, 8 )

Arjuna is described here to have seen the universe-form of the Lord only on having acquired the eye in the form of knowledge. The description given here clearly brings out that seeing the universe-form of the Lord with the ordinary eye is impossible, that such a form of the Lord can be seen only with the divine sight. On having secured the divine eye has Arjuna seen the universe-form of the highest Lord-

"Behold, o son of Pritha, my forms in hundreds and in thousands-of diverse kinds, divine, possessed of diverse complexions and figures. Behold the Adityas, Vasus §, Rudras, Asvins, Maruts likewise. Behold many wonders, never seen before, o descendant of Bharata. Behold to-day the entire universe with the moving and the non-moving, situated in one place, in my body, O Gudakesha- and also whatever else thou dost desire to behold. "( Gita XI, 6-8 )

Having listened to this instruction of Lord Shri Krishna, the universe-form which Arjuna beheld was this:-

'Possessed of many faces and eyes, revealing many wonderful sights, having many shining ornaments, with many dazzling weapons held high, wearing divine garlands and garments, besmeared with divine *chandana*, full of all wonders, the Lord, endless, with faces alwhere, there the Pandava-(Arjuna) saw the entire universe divided in many ways situated in one place, there in the person of the God of Gods. ( Gita XI, 11-13 )

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§ Agni, Prithivi, Vayu, Antariksha, Aditya, Dyauh, Chandramas and Nakshatra.

To turn to the description of this form given by Arjuna :—

“ In thy body, O God, do I see all the gods, likewise, (all) groups of different ( *visesa* ) beings, Lord Brahma seated in a lotus, all sages and divine serpents. ” ( 15 ) “ I see thee with many arms, bellies and eyes with infinite forms on all sides. Neither the beginning, nor the middle, nor the end of thee do I see, O Lord of the Universe, (though I see thy) universe-form.” ( 16 ) “ Without beginning, without middle, without end, of infinite valour, infinite arms, with the sun and the moon as the eyes, do I see thee, with blazing fire as thy mouth, scorching with thy lustre this (entire) universe.” ( 19 ) “ Here this space between the earth and the heavenly world and all the quarters have been pervaded by thee alone.” ( 20 ) ( Gita XI )

This is the universe-form of the highest Lord. Vishva-rupa, all—form, universe-form means ‘ all-form ’ ( i. e. having aught as His form ) or ‘ the form of the entire universe. ’ That which is the form of all the objects in the entire world is the universe form of the highest Lord. As men, serpents and other beings are contained in this universe form, this form of the highest Lord has innumerable mouths, innumerable eyes, innumerable hands, innumerable bellies and innumerable feet. The sun, the moon and the constellations of stars etc are but the limbs of his body. As it is the original pattern for every form in the universe, the form of the universe in its entirety is the Lord’s universe-form.

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Like the individual self, which is without a form, yet having a body possessed of form, constructed (or revised) on it as the foundation,— and on this account of that formless individual self this (body itself) is the body having a form—the formless highest Self has this universe as its body with a form. Hence the form of the universe is just His form. Notwithstanding this, the formation or destruction of this form of the universe in no way causes any augmentation or decrease in that highest Self. To elucidate this, the Gita sets forth the eight-fold Prakriti of the highest Lord thus :—

“ Earth, Water, Fire, Wind, Ether, Mind, Intellect and the Ego-sense—thus eight-fold is my Prakriti (or nature.) ” (Gita VII, 4)

Obviously this is the body of the Lord. The individual self too has this body of eight-fold Prakriti. In this eight-fold Prakriti there is similarity in the human body (physical body) the body of the individual self and the body of the highest self. There is only a slight imaginary difference between the body of the individual self and that of the highest Lord viz., that the former is small, while the latter is big. Like the individual self, which though staying in the body is ever different from the body, the highest Self though remaining in this universe—form in its entirety, is yet different from the universe-form. The devotee or worshipper of the highest Lord has to secure the knowledge of the highest Lord as also His sight for his own elevation. But this knowledge and this sight of the Lord by themselves are not enough. The

devotee must also enter into the highest Lord. To indicate this, the Gita says:—

“ In order to *know* and *see* and properly to *enter into* (the Lord), O tormenter of others (or o you with severe austerities to your credit.) ” (Gita XI, 54).

These three are possible only when the idea of the universe-form detailed earlier is accepted. To secure the knowledge of the Lord in the universe-form, to see the Lord (have a view of the Lord) in the universe-form and to enter into His universe-form is the same as having the experience of the type ‘ I am living, moving and having my being in the highest Lord. ’ This three-fold experience is possible only if the aforesaid universe-form is regarded as the form of the highest Lord. How would seeing (*drastum*) the Lord, otherwise, be possible ? Seeing as such is possible only of the universe-form. This same is further elaborated as follows :—

“ He who sees Me everywhere and (all or) everything in Me, to him I ever present myself (lit do not disappear) and he is never away from Me. ” (Gita VI, 30)

“ One with his self associated with ‘ yoga ’ (i. e. possessed of equanimity), who sees himself in all beings and all beings in himself, looks evenly everywhere. ” (Gita VI, 29)

“ He who sees the Lord situated alike in all beings, the un-perishing among the perishing ones, sees (properly.) ” (Gita XIII, 28)

“ The wise ones see (*Brahman* situated) equally in a Brahmana rich in learning and modesty, (in) a cow, an elephant, a dog and one who cooks dog's flesh. ” (Gita V,18)

Evidently, the wise ones realize that *Brahman* is equally present in all.

In this verse is contained the description of that kind of spirit of equanimity which is necessary for securing liberation. This very spirit of equanimity is known as ‘the sight in the form of knowledge’ or ‘the eye in the form of knowledge’ or ‘the divine sight’ or ‘the divine eye.’ With this spirit or sight can be had the sight of the universe-form of the Lord and at that stage it would be possible to say that the ultimate elevated position has been achieved. Apart from this spirit or sight or approach, there is another—

“ He who sees actions being done on all sides as those that are being carried out by just Prakriti, and similarly one who sees himself to be the non-author (of the same), sees (really.) ” (Gita XIII,29)

This approach too is absolutely necessary prior to the achievement of liberation. For being able to reach the final stage, in the beginning, many are the paths of action that are necessary.

“ Some see the self in the self by the self by meditation, others by the Samkhya path, others yet by the path of action (without the desire for fruit.) ” (Gita XII, 24)

This evidently means that they see the Lord in themselves. This self is the greatest wonder of all wonders.

“ Some one looks at this in wonder, another speaks of this as a wonder, another listens to this one, (being described) as a wonder,— even after hearing this one (described by others) no one knows this one.”(Gita II, 29)

The most wonderful subject in the world is this one of the knowledge of the Self. As it is most wonderful, it is very difficult to know this properly and even supposing one knows it verbally, it is the most difficult task to realize it intuitively and properly. On this account, knowers of *brahman* are few and far between. On this account is described the greatness of *brahman*-knowledge and on this very account has the effort been made here to describe in so many words this ultimate position or stage. There is only one purpose kept in view all along. It is, that the readers be enabled to get at least a partial idea of this. The nature of that knowledge which brings about the spiritual elevation of man has been described so far. Another verse deserves to be read in this connection :-

“ He who resorts to Me (the Lord) situated in all the beings, taking his stand firmly on My oneness,— even if he behaves in all (possible) ways, he the follower of the path of ‘*yoga*’ (of equanimity) dwells in Me. ”(Gita VI, 31)

It has been stated here that the individual self dwells in the Lord ultimately, or that this self and the Lord become one (*ekatvam asthitah.*) To turn to the consideration of this ultimate stage :-

REACHING THE HIGHEST LORD.

The substance of the consideration set forth so far is that a man goes on securing progressively his spiritual

elevation by many means or paths and reaches the highest Lord in the end. This itself is perfection, liberation or the attainment of the highest place. This being the principal theme must be thought of very carefully. Regarding the attainment of the highest Person, the Gita says:—

“ With the mind in association with the *yoga* of repeated application (i. e. meditation), (and) not going elsewhere, the one continually meditating, reaches the highest divine Person, O son of Pritha.” (Gita VIII, 8)

“ Possessed of devotion and the strength of ‘ *yoga* ’ at the time of the final departure (from the body), with the mind not moving or roaming about (i. e. absolutely steady), having well made the vital breath enter (the space) in between the two eyebrows,— he reaches that highest divine Person ”. (Gita VIII, 10).

“ That Person, O son of Pritha, is one that can be reached by unswerving devotion (the Person) in whom dwell all beings, (and) by whom has been spread about all this. ” (Gita VIII, 22)

“ Then is to be found out that place (or position) gone where (to) they return not again. And that one, the first Person should one throw oneself on the protection of, from whom has started the ancient activity (of this world). ” (Gita XV, 4).

There is a distinct mention of the attainment of the highest Lord in these verses. Obviously the final objective

of man is the attainment (or obtainment) of the highest Lord. There can be no doubt about this. The following verses deserve to be read in connection with this attainment of the highest Lord. In the verses the pronominal form ' Me ' has been used, when it is the highest Lord himself that is to be referred to. The pronoun ' I ' has on many occasions been used in the sense of the highest Lord, in the Gita. To turn now to the verses:-

" One who thus knows my divine birth and action in (their) essence, having cast off (his) body, he is not born again, O Arjuna,— to me doth he come." (Gita IV, 9)

" All these (devotees) are excellent. The one possessed of knowledge, however, in my opinion, is my very self. With his self subjected to the yoga (of equanimity) [discipline], he resorts to me only— a course (or goal) higher than which there is none. " (Gita VII, 18)

" At the end of many births, the one possessed of knowledge reaches Me (with the thought) ' Vasudeva is all..' That high-souled one is very difficult to come across" (*ibid*, 19).

" My devotees reach even Me. " (*ibid*, 23).

" With thy mind and intellect-dedicated to Me thou shalt come just to Me, without doubt. " (*ibid* VIII, 7).

" Having reached Me, the high-souled ones who have attained the highest perfection do not come to (have another) birth, again, the abode of misery, non-eternal. " (*ibid* 15).

" Thus shalt thou be freed from the bonds of action, with fruits auspicious and inauspicious. With the self following the path of the *yoga* of renunciation [of the desire for fruit], being liberated, thou shalt reach me." (Gita IX, 28).

" Be with thy mind fixed on Me, my devotee, offering sacrifice in my honour, [and] salute Me. Thus having been united with Me, with thy self associated with Me, intent on Me, thou shalt reach even Me." (Gita IX, 34.)

" On them ever united with Me, resorting [to Me] with delight, I confer that knowledge [lit, association with understanding] by which they come to Me." (*ibid* X, 10)

" Doing acts in my honour, regarding Me as the highest, My devotee, free from attachment, with no enmity towards any being at all,—he who [is all this] comes to Me, O Pandava." (*ibid* XI, 5)

" Having well controlled the aggregate of the sense-organs, with equanimity towards all, they reach just Me, devoted [that they are] to the welfare of all beings." (*ibid* XII, 4).

" Be with thy mind fixed on Me, my devotee, offering sacrifice in My honour, [and] salute Me. Thou shalt come just to Me. I declare to thee the truth. Thou art dear to Me." (*ibid* XVIII, 65)

" He who will tell this highest secret to my devotees, having shown great devotion to Me, he will come just to Me. There is no doubt [regarding this]." (*ibid*, 68).

“ In these verses ‘(will) come to Me’ or ‘reaches Me’ signifies ‘ attains the highest Lord.’ The means of attaining the highest Lord mentioned here are :—

(1) Knowledge of the incarnation and the secret of the action of the highest Lord, (2) knowledge of the Self, (3) seeing the universe-form of the highest Lord in the entire universe, (4) devotion to the Lord, (5) dedicating all acts to the Lord, (6) following the path of renunciation [of the desire for fruit], (7) being lost into the Lord, (8) salutation to the Lord, (9) union of one’s own self with the Lord, (10) carrying out action without attachment to fruit, (11) control of the sense-organs, (12) spirit of equanimity everywhere, (13) being intent on the welfare of all the beings, (14) having one’s attention directed to the highest Lord and (15) imparting this secret knowledge to the devotees [of the Lord.] Following these a man attains the highest Lord or stays in close vicinity with the Lord. To be able to understand the significance of this attainment of the Lord, the following verses deserve to be well understood :—

“ Fix thy mind on just Me, fix well thy intellect on Me. In Me wouldst thou dwell here after. There is no doubt [about this]. ” (Gita XII, 8)

“With mind directed to none else, he who incessantly remembers Me, for him I am easy to obtain, ever following the *yoga* (of equanimity) as the *yogi* is.” (Gita VIII, 14).

Here it is stated that the attainment of the highest Lord is the same thing as being able to see the Lord

without any difficulty. The sight of a king is very difficult to have for some people. But others can have it very easily. Those who can easily see the king are evidently on a higher level than others who cannot do so. The former are in a position to secure the good of the people to a very great extent with the help of the king. Similarly those who can easily see the highest Lord can on the strength of that capacity of theirs accomplish the welfare of many people. To be able to follow what an easy attainment of the highest Lord or an easy sight of Him means, and what is achieved when such an attainment of the Lord or His sight becomes possible, the following verses should be pondered over :

“With affection, apprehension and anger all departed, full of Me, resorting to Me, many, purified by knowledge and austerities, have come to the same nature as that of Mine : (Gita IV, 10).

“ At the time of death, he who departs, having abandoned his body, while remembering just Me he comes to the same nature as that of Mine; there is no doubt in this respect. ” (Gita VIII, 5).

“ Thus has been stated by Me the field, as also knowledge, as also the object that deserves to be known, briefly. My devotee, having known this, becomes capable of attaining my nature. ” (Gita XIII, 18.)

“ When the knowing one (lit, seer) does not see any doer [or author] other than the constituents, and when he knows the one [i. e. the Self] higher than the constituents, he secures my nature. ” (XIV, 19)

It has been stated here that the one who (1) removes affection, apprehension and anger, (2) becomes engrossed in the Lord— one with him, (3) throws himself on the protection of the Lord, (4) becomes purified by knowledge and austerities, (5) remembers the Lord in the hour of his death, (6) knows the field, the knowledge and the object that deserves to be known, (7) knowing that every action takes place as a result of the activity of the [three] constituents of Prakriti [*sattva*, *rajas* and *tamas*] realises that the Self is non-doer and past the constituents,— reaches a state similar to that of the Lord. When the Lord's qualities are developed in us to their highest we ourselves attain a state similar to that of the Lord's. Iron, for instance, which has been in fire for some time assumes the characteristics of fire. It attains as though the nature of fire. Even a burning piece of wood attains this fire-nature. When iron remains (*aste*) very close (*upa*) to fire, becomes one with fire—evidently, keeping itself away from aught else—keeps itself in the neighbourhood of just fire, when it throws itself on the protection of fire, when it becomes strengthened by the qualities of fire itself, it assumes the nature of fire and as a result of that carries out the same actions or functions as those of fire. The elevation of men too is governed by the same rules. When a man remains very close to the Lord [worships Him, *upaste*], sits by His side, throws himself entirely and with the utmost sincerity on the protection of the Lord, does not allow any other thought to present itself to his mind, assumes the qualities of the Lord,— then it is that he becomes possessed of the

qualities similar to that of the Lord. This is what is meant by a man being transformed into the divine being—*nara* becoming *Narayana-a-purusha* becoming *Purushottama*, the individual self (*jiva*) becoming the Auspicious (highest self, *Siva*) the mortal finding himself raised to the level of the immortal. Just this is described in all works dealing with duty, as the final or the ultimate position, the highest place, the highest perfection. Human existence has but one goal viz., the attainment of the nature of the highest Lord. One who attains the nature of the highest Lord has reaped the fruit of his existence as a human being. Others, it can be safely stated, have wasted their life.

ATTAINMENT OF BRAHMAN.

The principle which has been described so far with the use of the phrase 'the attainment of the Lord,' is now being taught with the use of the phrase 'the attainment of *brahman*.' Read—

"Renunciation, however, O long-armed one, is difficult to obtain without application to '*yoga*.' Repeated application to '*yoga*' enables a sage, before long, to attain *brahman*." (Gita V, 6)

"Fire, lustre, a day in the bright half, the six-months [when the sun is in] the northernly course, those departed then † attain *brahman*, knowers of *brahman* that those men are." (Gita VIII, 24.)

† i. e. when the lustre of the sun is at its brightest in the days of the bright half of the month, during the period of the six months, when the sun is in the northernly course.

The two verses contain the description of the attainment of *Brahman*.

‘ Attainment of Me ’, ‘ Attainment of the Lord ’ and ‘ Attainment of *Brahman* ’.

Denote one and the same condition. This same is called as ‘ *Brahma-nirvana* ’ also.

BRAHMA-NIRVANA

(Being one with *Brahman* and thus securing the highest peace-winning the highest victory).

“ This, o son of Pritha, is the *brahmi* state. Having attained this a man is not deluded. Remaining in this even at the hour of death, man reaches *brahma-nirvana* [i. e. oneness with *Brahman* full of highest-peace of the nature of the greatest-victory] ” (II, 72).

“ He who has happiness within, comfort within and who is possessed of even lustre within-that follower of the ‘ *yoga* ’ path, having become *Brahman* attains peace consequent on oneness with *Brahman* ” (V, 24).

“ Sages, with their taint removed (altogether) win peace consequent on oneness with *Brahman*, (with all thought) of dualities cut (off root and branch), with their self under control, (and) devoted to the well-being of all beings that they are ” (V, 25).

“ Of the self-controlled ones, with their mind under control, free from desire and anger, such as have known

their (very) essence, there is, on all sides, peace consequent on oneness with *Brahman*. " (V, 26).

Here some means of attaining peace consequent on oneness with *Brahman* are stated : (1) the destruction of sin, (2) the removal of all thought of duality, (3) exercising self-control, (4) dedicating the self for the sake of the welfare of all beings, (5) giving up desire and anger, (6) controlling the sense-organs and (7) knowing the Self. These means help a man reach the state full of peace consequent on oneness with *Brahman*.

The experience one has in this state too is described in the verses cited above :—(1) there is obtainment of happiness from within, (2) experience of peace from within, (3) experience of light coming from within, (4) state of being of the nature of *Brahman*, (5) removal for all time of delusion [or infatuation] as also (6) experience that everything is one with *Brahman*. This experience is had on the attainment of *Brahma-nirvana*.

It is only natural to infer from this that so long as *brahma-nirvana* is not attained, the experience would be as follows : (1) one feels one is happy thanks to the contact with the external objects of enjoyment, (2) there is absence of peace both external and internal, (3) there is the influence of infatuation and ignorance both externally and internally, (4) there is the experience of 'smallness' (limitedness), (5) there is improper behaviour prompted by delusion, (6) everywhere there is insentieny that is experienced. This then is the state one finds oneself in, in the absence of the attainment of

Brahma-nirvana (or peace consequent on oneness with *brahman*) and it is patent to ordinary run of men & women.

It is necessary next to consider the meaning of the term '*Brahma-nirvana*.' The root '*nir+va*' means 'to get pacified on having taken a seat in the open, gentle wind. And the root '*nirvan*' signifies honouring, being united, meeting, achieving victory, being affectionate, being together with, being included in. These root-meanings themselves are of primary importance in the term '*nirvan*.' The term '*brahma-nirvana*' therefore, can thus be understood to mean (1) to attain peace, having become one with *Brahman*, (2) to meditate on (or worship) *Brahman*, (3) to be united with *Brahman*, (4) to be lost in *Brahman*, (5) to achieve victory on having secured *Brahman*-strength, (6) to be full of affection for *Brahman*, (8) to dwell in *Brahman*.

From this can be inferred as to what would happen in the absence of the attainment of *Brahma-nirvana* : (1) being in a state far from even, to get disturbed and be deprived of peace, (2) being in contact with the insentient, not-knowing, insentient, non-knowing oneself, (3) to be enmeshed in duality, (4) to be hemmed in on all sides, i. e., 'to be cribbed, cabined and confined,' (5) to be defeated (even material conquest is from the ultimate view-point but a defeat), (6) hating god, to fall in love with objects such as cause infatuation, (7) to be in the company of objects of pleasure, (8) to be involved in the conflict between the pairs of opposites. Such is the experience a person has prior to the attainment of *Brahma-nirvana*. The every-day

Some interpret the term '*nirvana*' as meaning 'to be altogether destroyed. Particularly those who are followers of other religions (than the Aryan religion), even there the propangandists from among them fail to take into account the meaning of '*nir-vana*' explained above and imagine that in '*nirvan*' there is the idea of total destruction. These persons only delude themselves and others. They must pay due attention to this meaning—which is the proper one—of the term '*nirvana*.' In '*brahma-nirvana*' the condition of one who has attained it, becomes similar to that of *Brahman*. Heated iron, on becoming fire, does not get itself destroyed. Rather do its constituent atoms get themselves endowed with an extra-ordinary prowess. Similarly the misery which an ordinary human being suffers from because of the conflict in the pairs of opposites, is removed from him and thanks to the observance of rules of duty, which in itself is a kind of penance, the person concerned goes on becoming purer and purer and finally gets himself manifested in the possession of the entire *brahman*-strength. He as though becomes *Brahman*. It is sheer folly, therefore, to consider *nir-vana* to be '*total destruction*.' Of course, this much can be said that whatever deficiencies there were in the person before the attainment of *nirvana*, got themselves destroyed on his attainment of that highest state. But that certainly is no 'utter destruction' of the person. In *brahma-nirvana*, the man becomes full of delight himself. Like the sun knowing no contact with darkness, a man, on the attainment of *brahma-nirvana* experiences so much of delight and so much of peace originating from himself, that

subsequently he ceases to have any idea whatsoever of misery and absence of peace. 'Happy with, full of comfort within, full of lustre within' (vide, 'antah-sukhah' 'antararamah' 'anturjyotih.' (Gita V, 24)

Precisely this is what *brahman-nivana*, or briefly *nirvana* means. No one should, therefore, commit the mistake of imagining that *nir-vana* signifies total destruction. In fact 'complete on all sides' is what 'nirvana' conveys. The following verses are read with advantage in this connection:—

And he who resorts to Me by the path of devotion, such as never deviates [from the limits] he, having gone past these constituents, becomes capable of being *brahmana*. ' (Gita XIV, 56)

"Having cast off ego-sense, strength, pride, desire, anger, retinue (or the aggregate of the means of enjoyment), absolutely free from the thought 'mine,' at peace, he is capable of becoming *brahman*' (Gita XVIII, 53)

"One who has become *Brahman*, with the self pleased grieves not, nor desires. Even (*sama*) towards all beings, he secures the highest devotion to Me" (XVIII, 54)

The means of becoming possessed of the same nature as that of *Brahman* are stated here. There is likewise an exposition of the condition of a person after he has become of a nature identical with that of *Brahman*. The means are.—1. Undivided devotion to the Lord, 2. endeavour with a view to going past the constituents, 3. giving up desire, anger, greed, ego-sense, pride and the intoxication

of strength, 4. being full of peace, 5. abandoning the consideration 'mine,' 6. casting off grief and longing and, 7. having an attitude of evenness everywhere. These enable a man reach a state identical with that of *Brahman*:—

Men reach the following condition on having become identical in nature with *Brahman* :— (1) they are not affected by objects falling within the range of Prakriti, (2) they enjoy incomparable peace, (3) are immune to an attack of the six enemies, (4) there is satisfaction all the while, (5) they remain away from longing and grief, (6) there is the same kind of dealing with all and (7) they remain absorbed in devotion to the Lord. One who has become *Brahman*, is possessed of these qualities. Imagining that on the attainment of *nirvana*, there is a total destruction is, therefore, an indication of ignorance. There is even greater clarification of this state contained in *Gita*, than what has been stated so far :—

“ The knower of *Brahman*, with a steady mind, undeluded, situated firmly in *brahman*, would neither be too glad on securing what is agreeable nor be disgusted on coming across what is disagreeable. ” (IV, 20)

“ When he sees the [apparently] separate existence of beings to be established on only one principle, and when he sees the [vast] expanse (of the universe) from just that (principle), then, he becomes *Brahman*. ”

(XIII, 30)

Evidently then on the attainment of *Brahman* (1)

mind (lit, intellect) becomes steady, (2) delusion is removed, (3) there is neither joy nor sorrow on the obtainment of happiness or misery, (4) and there dawns the knowledge that all the various beings have arisen from one and the same principle of *existence*. Readers should consider this fruit of the attainment of *Brahman* along with other fruits of the same stated earlier.

To cut the long story short, the nature of the ultimate perfection, the strength that the perfect man develops in himself once he has reached the highest plane and the nature of the experience he then has, have briefly been indicated so far. We now proceed to point out the passages contained in the fourth chapter of the Gita.

Indicative of this perfection :—

“ For, quickly is perfection [lit, success] attained in the world of the mortals. ” (IV, 12)

“ Goes not to birth again. ” (IV, 9)

“ By actions is he not bound. ” (IV, 14)

“ Even having carried out action, he is not bound. ” (IV, 22)

“ Doing actions, he suffers not from taint. ” (IV, 21)

“ The one having control over himself, actions bind not. ”

“ Thou shalt be released from the inauspicious.”

(IV, 16).

“ Having known thus, thou shalt be freed [i. e. liberated.] ” (IV, 32)

“ With just the ferry of knowledge, shalt thou cross the calamity ” (IV, 36).

“ Reaches (or attains), before long the highest peace ” (IV, 39).

“ Brahman itself is to be reached by him ” (IV, 24).

These are the passages contained in this the fourth chapter, relevant to our discussion. It is extremely necessary to understand these correctly. For this—the attainment of *Brahman*—is the main theme of the Gita. This is the highest perfection that man can reach. To be able to understand the Gita doctrines well, it is necessary to understand clearly this perfection. What is perfection? What are the benefits accruing to one after the attainment of *Brahman*? What are the disadvantages that one who has not attained *Brahman* has to labour under?—are some of the principal topics and a knowledge of these is quite essential. With this end in view viz. elucidating this main topic, of perfection have we put together, section-wise, all passages pertaining to perfection that occur in the Gita and shown the connection between them. Readers who will ponder over these passages will get a definite idea regarding this topic.

To turn next to a very brief summary or gist of this dissertation. In the table given below are given the means and the fruit of the attainment of perfection. Readers will thus easily understand what the means of perfection are and what again the fruit thereof is. As the topic has been already dealt with, in what follows, only indicative terms or phrases are given. A meditation on

the terms or phrases will enable the readers to understand the nature of the means as well as the fruit of perfection.

THE MEANS OF PERFECTION

1 ONE-POINTEDNESS OF THE MIND.

In order to secure the state of one-pointedness of the mind, the steadiness of the mind and the steadiness of the intellect must be ensured. The greatest obstacle to the achievement of the highest goal is the fickleness of the mind.

2 CONTROL,

Exercising control is absolutely necessary for the highest perfection or the highest place being attained. This is the way in connection with this goal. *yadriccha labha-santushtah*— being content with whatever is secured without any special effort being made to secure it not to entertain a desire to have more and more means of enjoyment. For this must be effected '*bhoga-vasana tyaga*' i. e. the abandonment of the longing for enjoyment. When longing for some enjoyment presents itself to the mind, abandoning it; similarly, the abandonment of desire, of longing for [the object of] desire, abandonment of enjoyment and abandonment of accumulation (*kama-tyaga*, *kamavasana-tyaga*, *bhogatyaga* & *sangraha-tyaga*) must be effected. The terms *atmajaya* (conquering the self), *cittasamyama* (control of the mind), *atmasamyama* (control of the self), *jitendriyata* (state of having conquered the sense-organs), *manonigraha* (control of the mind) and *manahshanti* (i. e. the peace of mind) show

the scope of control. If there are defects in a man, his mind becomes fickle. Hence must be effected the abandonment of defects, of desire, anger and greed, of enjoyment and fear, of infatuation, of the ego-sense and pride, of conceit (or too high an opinion of oneself), of the feeling ' mine, ' and thus must be brought about the purification of the Self. With this in view the vehemence of desire and anger must be patiently put up with. Else the two viz. desire and anger would lord it over the aspirant. Thus would a man be equipped with the strength of the self.

3 ABSENCE OF ATTACHMENT.

Control becomes possible only if there is no attachment to objects of enjoyment, to enjoyment and to the fruits of action. Hence must be developed a nature free from attachment, absence of attachment to the fruit of action, abandonment of the fruit of action, absence of attachment to external happiness, state of having no desire, no longing, no longing for the fruit of action, an attitude of freedom from longing.

4 BEING PAST THE INFLUENCE OF THE PAIRS OF OPPOSITES.

To be free from longing and altogether without attachment, it is necessary to be free from the pairs of opposites. There are many pairs of opposites such as pleasure-pain, gain-loss etc. In none of these should a man get himself involved. Indicating this are the phrases ' the state of being free from the pairs of opposites, ' ' with an even attitude with regard to [either] happiness

(or) misery '. The means of securing freedom from the pairs of opposites is—not relishing the agreeable, not hating the disagreeable, experience one in many.

5 ABSENCE OF HATRED.

" Absence of hatred, absence of jealousy, absence of envy, abandonment of the feeling of enmity, removal of the sense of duality "—are terms and phrases bringing out the necessity of securing freedom from hatred.

6 THE STATE OF REGARDING EVERYONE AND EVERYTHING AS ONE'S OWN SELF.

Regarding all like one's own self enables a man to be free from hatred as well as from the pairs of opposites. ' The state of regarding all as one's self ', being devoted to the welfare of all beings ', ' friendship with all beings ' (*atmavadbhava*, *sarvabhutahita-ratatva* and *sarvabhuta-mitrata*) are phrases showing the necessity of applying oneself repeatedly to and accomplishing the state of regarding all as one's own self.

7 THE STATE OF HAVING GONE PAST ALL CONSTITUENT.

' Free from qualities, (or constituents) ' the state of having gone past the qualities (or constituents) ' taintless mind (lit understanding or intellect) ' (*nirguna*, *gunatitativa*, *nirmala buddhi*)— these phrases indicate the state of having gone past the constituents.

8 ATTITUDE OF EVENNESS EVERYWHERE.

An attitude of evenness towards all, when properly developed, enables a man to acquire the aforeside powers

(leading him ultimately to perfection). 'With an attitude of evenness everywhere (*sarvatra samabuddhi*)' 'possession of equanimity (*buddhi = samatva buddhi. buddhi-yoga*)', possession of evenness (*samatvayoga*), 'seeing the same principle (or evenly) everywhere (*sarvatra sama-darsana*) (or alternatively, having the same attitude towards all), 'evenness everywhere (*sarvatra samata*)' are indicative of the quality under consideration.

9 KARMA-YOGA.

If action is performed with equanimity, a man is entitled to the highest perfection. This is what is brought out by phrases such as 'action for sacrifice (*yajnartha karma*)' 'action prescribed by the Scripture (*sastrokta karma*)' 'action for being dedicated to the Lord (*Isvararpanartham karma*)', 'sacred action (*punyakarma*)' 'action which ought to be performed as duty (*kartavya-karma*)', the path of carrying out duty preceded by the control of the sense organs (*indriyasamyamapurvukam karma-yoga-acharanam*)' the carrying out of actions in keeping with the path of equanimity (*samatvayoga-purvukam karma-charanam*)' the path of disinterested action (*karma-yoga*)', 'carrying out of one's duty (*svakarmacharana*)' ever pursuing the path of 'yoga (*nitya-yogacharana*)' and 'action for mutual aid (*paraspara sahayartham karma*)' etc. A meditation on these phrases would help one secure the knowledge of the path of disinterested action from the beginning to the end.

10 JNANA--YOGA

(PATH OF KNOWLEDGE)

“ Knowledge, distinct knowledge of Prakriti and Purusha, knowledge of the field and the knower of the field, knowledge of the Lord, knowledge of *brahman*, knowledge of the self, knowledge and superior knowledge (*jnana*, *Prakriti-Purusha*, *viijnana kshetra-kshetrajna-jnana* ' *Isajnana*, *brahma-jnana*, *atma-jnana*, *jnana-viijnana*) are the terms and phrase referring to the nature of knowledge, This knowledge along with superior (or intuitive knowledge) is important and a due understanding of the same enables a man reach the highest place. In the Gita there are unequivocal statements to the effect that by knowledge are secured 'freedom from evil or sin (*nispapata*), ' 'removal of doubt (*samsaya-nivritti*)', self-sufficiency (*svayam-purnata*) ' 'strength of the self (*atmabala*), ' 'firm stand on the self (*atmanistha*)', 'the experience of the self being no author or agent (of any action) (*atma-akartritva-anubhava*) 'realisation of the self (*atmadarsana*,)' self-satisfaction and purity (*atma-prasannata* and *paritrata*) ' and 'inner happiness peace and experience of (inner) lustre (*antarika-sukha-santi* and *jyotiranubhava*). This is ' *brahma-yoga* ' (attainment of *Brahman*), the person entitled to this is the one who is intent on liberation (*moksha-tatpara*) and muttering of the sacred syllable ' Om ' is one of the means of achieving this. With the attainment of this

in view it is proper to resort to 'the path of light' (*prakasha-marga*.) This path has to be traversed without allowing 'self-injury,' (*atma-ghata*) to take place. This makes it possible to secure liberation from the bondage of the constituent elements of beings (*bhuta-prakriti bandhanat mukti*h.)

11 DEVOTION TO LORD.

Knowledge enables a man to devote himself to the Lord. Through knowledge only become possible the following:— being intent on the Lord, affection for the Lord, throwing oneself on the protection of the Lord, being intent on meditation on the Lord, worship of the Lord, remembrance of the Lord, having the Lord as the refuge, whole-hearted devotion, one-pointed devotion and the highest devotion (*isvara-p arayanata*, *isvara-prema*, *isvarabuddhi*, *isa-sraddha*, *isvara-saranata*, *isvara-dhyana-tatparata*, *isa-pujana*, *isvarasmarana*, *isvar-asraya*, *ekani**stha-bhakti*, *ekagra-bhakti* and *para-bhakti*.) After this are achieved the capacity to have an attitude of evenness everywhere (*sarvatra sama-darsana*), being full of the Lord (or absorbed in the Lord- *isvaramayata* .) The eightfold Prakriti and the relation to Purusha likewise become known. And through this knowledge, one who possesses the same, effects his entrance into the highest Person in the form of the univesre.

Of this nature is the path by which man attains godhead (a 'nara' becomes *Narayana*). This has been stated here very briefly with the purpose that it should always be readily available to the readers in an aphoristic form. Readers who want to know the place

where the terms and phrases indicating the path of the attainment of the highest place are to be found, can know the same by a reference to the previous section.

Thus ends the brief reflection on the contents of
the fourth chapter of the Bhagawad-Gita

THE END OF THE FOURTH CHAPTER

Significant Passages from Gita, Chap. IV

1 SELF-SACRIFICE OF THE SUPREME.

" Though unborn, and of an undecaying nature, though the lord of all the beings, having controlled my own Nature (Prakriti), I am born [for the benefit of the world] by my own power." (IV, 6)

Seeing that the Lord himself performs such a self-sacrifice for the sake of the universe, kings, sovereigns noblemen, and monied men as also those who are regarded great, ought to dedicate themselves to the welfare of all beings. Those who would do so, would be held in high esteem, while others who consider self-interest as the highest would be degraded. There is an ever increasing amount of misery in this world because the eminent ones do not perform self-sacrifice in the interests of or for the amelioration and elevation of the lowly.

2 ACTION FOR THE REMOVAL OF CALAMITY.

" For, whenever there takes place the destruction of duty, o descendant of Bharata, (and) whenever there takes place the ascendancy of the opposite of duty (or impiety), do I get myself brought into (physical) existence. " (IV, 7)

The eminent ones must rush to places where there are the opposite of duty, immorality, injustice and the persecution of the good and they must dedicate themselves to the establishment of duty, justice etc sacrificing their very life for the purpose. They must contribute their full quota to the amount of efforts that dependent people are required to put in with a view to winning independence.

3 THREE DUTIES.

" Age after age, I am born for the protection of the saintly, for the destruction of the wicked and for the establishment of duty " (Gita IV, 8.)

It behoves man to offer himself as a victim, if need be, at the alter of the three-fold noble cause viz. protecting the good, destroying the wicked and establishing duty on a firm foundation.

4 RIGHT KIND OF BEHAVIOUR.

" The way people resort to me I approach them. "

To deal with others the way they deserve is the right thing for man to do.

5 SUCCESS IN UNDERTAKING.

" In the world of men quickly does success in an undertaking, arising out of action, take place " (Gita IV, 12.)

Man succeeds only if he takes to action.

6 DEFECT OF SELFISHNESS.

" Actions do not taint me. I have no longing for the fruit of action. " (Gita IV, 13)

When there is desire for the fruit of action, a man is tainted thereby. It is selfishness which makes an

action suffer from a defect. Once selfishness is got rid of there is a total removal of defects.

7 THE MYSTERIOUS PRINCIPLE OF ACTION.

"The principle of action is very difficult to understand." (Gita IV, 17)

To decide whether action is good or bad is very difficult.

8 PANDITA [LEARNED.]

"He whose all actions are without any desire of enjoyment, him, with action burnt by the fire of knowledge, the wise declare to be learned."

Giving up desire for enjoyment removes all defects of action.

9 ACTION FOR SACRIFICE.

"The entire action of one who acts for sacrifice gets itself melted away." (Gita IV, 23)

Action done for the welfare of all beings becomes of the nature of a sacrifice. Action of that type does not cause any defect to arise.

10 ACTION WHICH IS BRAHMAN.

One to whom the agent, the action, the process and the means—all appear like (or identical in nature with) *Brahman*, becomes himself *Brahman*, as he sees *Brahman* everywhere." (Gita IV 24)

He who sees the form of the highest Lord in the entire universe and in all dealings, himself becomes the highest self.

11 THE EVIL COURSE OF THE ONE WHO PERFORMS NO ACTION.

"Of the actionless, there is not [any purpose

served] even [in] this world. How can he secure the yonder one ? " (Gita IV, 31)

Actionlessness would bring about neither one's own good, nor another's elevation. Nor would the yonder world be secured by the actionless. It is necessary, therefore, to be ever doing good (lit auspicious) actions.

12 IMPARTING KNOWLEDGE IS SUPERIOR

" Superior to the sacrifice consisting of gifts given is the sacrifice in the form of knowledge (given to others.) " (Gita IV, 33)

Giving knowledge benefits the one who gives and the one who receives to a greater extent than giving away wealth.

13 THE DESTRUCTION OF EVIL BY KNOWLEDGE.

" By the boat of knowledge, thou shalt cross over the whole ocean of evil. " (Gita IV, 36)

Knowledge alone will remove all faults and enable a man to secure all happiness.

" The knowledge-fire reduces to ashes all actions. " (Gita IV, 37)

Knowledge removes all defects and develops all excellent qualities.

" There is nothing as sacred as knowledge in this world. " (Gita IV, 38)

To point out anything as sacred as knowledge is impossible. Knowledge is more sacred than anything else.

14 ACQUISITION OF KNOWLEDGE BY FAITH.

" The one possessed of faith, intent on that, with sense-organs well under control, secures knowledge. " (Gita IV, 39)

15 PEACE THROUGH KNOWLEDGE.

" Having secured knowledge (a man) wins the highest peace, before long. " (Gita IV, 39)

Knowledge quickly leads to peace.

16 DESTRUCTION BROUGHT ABOUT BY DOUBT.

" The ignorant and the not-believing, with doubt as his essence gets himself destroyed. " (Gita IV, 40)

The ignorant, unbelieving, doubting person soon gets himself destroyed.

" Neither this world, nor the yonder, nor happiness ever accrues to the one with doubt as his essence. " (Gita IV, 40)

The doubting kind of person wins happiness neither in this world nor in the next:—

For, from doubt doth arise sure destruction.

17 FREEDOM FROM FAULT THROUGH

THE STRENGTH OF THE SELF.

" The one with his Self under control, actions bind not. " (Gita IV, 41)

A man possessed of the strength of the self is not tainted by action.

18 REMOVE IGNORANCE.

" Having, therefore, cut off this doubt of thine situated in (thy) heart, (and) arisen out of ignorance, by the sword of knowledge, dost thou take thy stand on the yoga (of equanimity), arise, O descendant of Bharata. " (Gita IV, 42)

Acquire knowledge, remove ignorance and be equipped with the desire to bring about an all-sided elevation by means of persistent efforts.

THE FOURTH CHAPTER

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SHRĪMAD
BHAGAWAD-GĪTĀ

With a Commentary explaining the Object of Human Life.

CHAPTER V

By

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FIFTH CHAPTER

Karma-Sanyāsa-Yoga

(I) Which is the Path Bringing About a Greater Good ?

अर्जुन उवाच-

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Arjuna said, 'Thou dost, O Kṛṣṇa, praise the abandonment of actions, and only a little while later, the path of disinterested action. Dost thou tell me which one of these two paths will lead me to bliss definitely or without fail. (1)

[*It behoves the teacher not to create a confusion in the mind of the pupil by praising a number of paths, but to instruct him in one definite path which will enable him to secure bliss*]. (1)

(1) In the preceding chapter (i. e. the fourth), the path of renouncing all action has been praised in a few verses:—

RENUNCIATION PRAISED.

'He who would see not-action in action' (IV, 18)

'Him who has his action burnt down in the fire of knowledge' (*ibid*, 19)

'Gratified with what is secured quite naturally [i. e. without any special endeavour for it]' (*ibid*, 22)

‘ All action culminates in knowledge.’ (*ibid*, 33)

‘ The fire of knowledge reduces all actions to ashes.’
(*ibid*, 37.)

In passages such as these the path of knowledge i. e. evidently the path of the renunciation of all actions has been praised. One who reads this praise is naturally led to think that a man should resort to renunciation itself (or alone). For, if all actions are to culminate into just renunciation, why not resort to that renunciation from the beginning ? The instruction imparted by the Lord to Arjuna, praising the path of renunciation, thus brings about an inclination to the path of renouncing actions, in the mind of the readers. Having thus brought about an inclination towards the abandonment of action, the Lord hath said:—

THE COMMAND REGARDING THE PATH OF DISINTERESTED ACTION.

‘ O descendent of Bharata [wishing to bring about the welfare of Bharata] having cut off this doubt, take thy stand on *yoga* (path of action), arise.’
(Gītā, IV, 42.)

This instruction again wants Arjuna to take to the path of action. A doubt naturally presents itself to our minds, at this juncture as to whether the path of *renunciation* should be resorted to or the path of *disinterested action* should be pursued. The two paths are diametrically opposed. There is the same divergence between the commands ‘ perform (disinterested) action ’

(2) Action and Renunciation are Identical !

श्रीभगवानुवाच—

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

and 'abandon action' as between the commands 'halt' and 'run.' What should the poor pupil do, when the preceptor sings the glory with all his energy of the path of action as well as of the path of renunciation? Should he renounce action or should he perform it? If a wayfarer seeking guidance regarding the path he should follow be told 'go along the path going towards the east, or take the path going towards the west', which path should he pursue? The mind of Arjuna is, for the reason indicated above, assailed by this strange doubt and hence does he say 'the *one* path out of the two viz. that of action, and that of knowledge which will bring about my spiritual good—which will enable me win bliss—doth thou teach me that.' This evidently amounts to Arjuna requesting the Lord not to have confusion worse confounded in Arjuna's mind, by teaching him diverse paths. 'It behoves thee at the present moment to instruct me how I shall be able to win bliss.' In reply to this request of Arjuna, doth the Lord say, as follows, with a view to removing the doubt that presented itself to Arjuna's mind:—

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्बुभयोर्विन्दते फलम् ॥ ४ ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

Saith the Lord- The performance and the renunciation of action are both such as bring about the (spiritual) good of man. But of the two (for *thee*), performance of action is definitely (or particularly) superior to the renunciation of the same. (2) He who hates none, desires to have nothing is to be known as one who is ever following the path of renunciation (*nitya-sannyāsi*.) One who remains away from the pairs of opposites, O long-armed one, gets himself easily freed from bonds. (3) The ignorant think that the ' *sāṅkhya* ' (knowledge) path and the (karma-) ' *yoga* '(path of action) are separate. The knowing people, however, do not think so. For, either of these, when followed properly, leads a man to the fruit of both. (4) The place (or position) which is reached by the followers of the *sāṅkhya* path, is reached by the followers of the path of action too. The one who sees the ' *sāṅkhya* ' and the ' *yoga* ' to be one [and the same, really] sees. (2-5)

[Both the paths- that of knowledge and that of action- certainly lead a man to his spiritual good. All the same for the ordinary run of men 'action' alone is beneficial. He who neither hates nor loves anything is a real follower of the path of renunciation! It is immaterial, whether he is engrossed in knowledge or all too occupied with action. One who keeps himself away from the pairs of opposites, easily gets himself freed from bondage. The ignorant labour under the delusion that knowledge and action are different from each

other and apart, but those who know hold not such a view. The reason for the refusal to regard these as two different paths is this viz., that the proper pursuit of any one of the two, leads to the fruit of both. The exalted place (or position) that the knowing persons win for themselves, the followers of the path of action also acquire. Evidently then there is no such thing as either superiority or inferiority of any of the two groups, so far as winning the ultimate goal is concerned. To regard both knowledge and action as identical, from the view-point of the fruit, is to secure real knowledge. 2-5]

[2-5] Having heard the praise of both the paths that of knowledge and that of action—in the preceding chapter, there arose in Arjuna's mind a doubt. Lord Shri-Kṛṣṇa guessing this aright and with a view to removing the doubt, the Lord declares:—

RENUNCIATION AND ACTION.

‘ Both [the paths, that of] renunciation and [that of] action bring about the highest good (*nissreyasa*) (Gītā V, 2.)

The terms ‘ renunciation ’ and ‘ action ’ are used here in the Gītā-system in a specific sense. A reference to the following table would help readers get a correct idea about the same:—

Karma (Action)	Sannyāsa (Renunciation)..
The path (<i>yoga</i>) of action (karma)	Sāṅkhya, Jñāna (knowledge)
The way (<i>mārga</i>) of Action (Karma)	The path (<i>mārga</i>) of renunciation (<i>sannyāsa</i>)
” ”	The Sāṅkhya path (way <i>mārga</i>)
The path (<i>yoga</i>) of Action (Karma)	The path (<i>yoga</i>) of renun- ciation (<i>Sannyāsa</i>)
” ”	The Sāṅkhya path (<i>yoga</i>)
” ”	The path (<i>yoga</i>) of
” ”	knowledge
” ”	The path of understanding
Understanding of Yoga (i. e. action without the desire of fruit)	Understanding of knowledge
Karma (Action)	Not-action (<i>A-karma</i>)

The two ways or paths are thus named. Remembering these names well, readers would be able to follow the denotation of each of the terms there being no possibility of any confusion being produced in their mind. At an earlier stage, in Gītā III, 13 it has been stated:—

THE TWO PATHS.

‘ By *Me*, O sinless one, has been expounded, in days of yore, the two-fold attitude in this world— that of resorting to knowledge of the Sāṅkhyas and that of resorting to action of the followers of the path of action. ’

This is human nature. Every one desires the highest benefit by following the trend of his own nature. Oppos-

ing one's own nature i. e. running counter to one's constituents (*sattva*, *rajas* and *tamas*) leads to a heavy loss. On this account has the following been stated at (Gītā III, 13.)—

‘Even the one possessed of knowledge behaves in keeping with his own nature (*prakṛti*). The beings follow their own nature. What would a forced control [over the senses] achieve?’

Hence it has been shown at an earlier stage that it is proper to follow the path which is suitable to one's own nature. One whose natural inclination is towards the path of knowledge should accordingly follow the path of knowledge and the one whose natural inclination is towards the path of action should pursue the path of action. As the two paths are intended for two kinds of men with different inclinations as stated above, the same amount or kind of praise bestowed on both of them need not cause any doubt to present itself to our mind. For, it is the proper thing for every person to do to understand his own natural inclination and pursue the path suited to the same and *not* to take to the path opposed to his natural inclination. It is true, Lord Shri Kṛṣṇa has praised the path of renunciation and the path of action equally in Gītā IV. But there is no reason why this should cause any doubt to arise in the mind of the readers. It was proper for Arjuna to ascertain his own natural inclination and resort to the path suited to it. Arjuna was, however, at the very outset inclined to abandon the action suited to his nature viz. fighting

and he had become all too eager to lead the life of a mendicant. Maintaining himself on alms, resorting to renunciation where possession of any property is out of question, was not his natural attitude. Resorting to the path of action in the form of fighting, securing victory over the enemy and thus establishing his supremacy or sovereignty-this was suited to his nature. But Arjuna gave up the action suited to his nature and decided to resort to the path of renunciation with control of the senses, the mind etc as the principal elements instead. On this account it is that Shri Kṛṣṇa has taught Arjuna the following at Gītā XVIII, 59-60.

‘ If under the influence of ego-sense thou dost think ‘ I shall not fight ’, in vain is [that] resolution of thine, thy nature will appoint thee [to fight]. Bound as thou art, O son of Kuntī, by action of thy own such as arises out of thy nature, that which thou through infatuation dost *not* desire to do, thou shalt do even (*api*) helplessly (*a-vaśah.*) ’ This last instruction has been imparted by the divine Lord to Arjuna only because the latter was opposing his natural inclination. Opposing one’s natural inclination does not prove to be beneficial in the long run. A man knowing his nature and acting according to it would never be unsuccessful. Later, in the course of its teaching, the Bhagavadgītā bids every one considers his constituent elements *sattva*, *rajas* and *tamas* and ascertain his own nature. If a person is *sāttvika* by nature i. e. with the element of *sattva* or goodness predominant, he should resolve to follow the path of

knowledge itself with the element of *sattva* or goodness predominant in it. If he is *rājasa* by nature, however, i. e. with the element *rajas* (*activity*) predominant in it, he should pursue the path of action. Chapter XVI of the Gītā sets forth how the inclinations of persons possessed of the *divine* and the *demoniac* qualities are different. It would be possible for a man to decide his own inclination in the light of the treatment of the qualities in chapter XVI. The description in chapters XVII and XVIII likewise of men of inclinations with 'goodness' and 'activity' predominant would enable a man to decide his own nature.

The exposition contained in these chapters is of immense use to men in respect of self-introspection. Having considered it carefully, a man should decide whether he has the element of goodness or that of activity predominant in him. He should decide whether he would take his stand on knowledge or on action more naturally and only *after* having so decided should he begin doing what is suited to or in consonance with his nature. Arjuna paid no heed to this natural inclination of his own and having allowed himself to be under the influence of [passion or] emotion, he abandoned fighting which was quite suited to his nature and per force prepared himself to take to the path of renunciation in which meditation plays such an important part and to lead the life of a mendicant. It was on this account that he thought that the praise bestowed by Lord Shri Kṛṣṇa on reunciation as well as action was meant by

the Lord for him. Thus he concluded that both the paths—that of renunciation and that of action—were taught by the Lord for just him.

It was while he was under this impression that he got himself deluded and put the question ‘*which* of these two paths is better for me as definitely leading to the highest good?’ Had Arjuna understood his own natural inclination, such a question would never have presented itself to his mind. For, his natural inclination was one in which the idea or element of enjoyment was predominant and not one favourable to such means, as *sama*, *dama* etc. Thus Arjuna’s mind was under the influence of the ego-sense and, therefore, did he abandon his duty that he ought to have carried out in consonance with his nature and therefore did he entertain a desire to lead the life of a mendicant. It was under these circumstances that with a mind full of doubt he put the question to the Lord. The latter says in reply ‘the paths of both renunciation and action lead definitely to the highest bliss.’ A question now arises as to whether both these paths are beneficial to *every* person or it is to be understood that each of the two paths is beneficial to persons of [not the same but] different inclinations.

A consideration of the context in which the statement occurs makes it clear that the path of renunciation brings about the good of those that believe in knowledge while the path of disinterested action brings about the good of those who are naturally inclined to action. With a view to making this clear, it is that here a general

instruction is imparted that 'both renunciation and action are beneficial to man'. Though the point that is of highest importance here is the two classes of men which are enabled to accomplish their highest good thanks to these two paths, no explicit statement about those classes is made in the verse (V, 2). Even after this it is stated:—

THE SUPERIORITY OF THE PATH OF
DISINTERESTED ACTION.

That 'of the two paths, the path of disinterested action is superior to that of the renunciation of the same' (Gītā V, 2). It need be thought, however, whether this path of disinterested action which brings about the good of people does so in regard to all men or in regard to only a particular class of them. There are two types of men in a society. There are (1) those who are characterised as those who have taken their firm stand on action and (2) those who are characterised as those who have taken their firm stand on knowledge.

Men in this world are not seen to have a uniform tendency or nature. Nor is it possible to point out any stand apart from and in addition to the two stands mentioned so far viz., that on action and that on knowledge. Once this is clearly grasped, it is easily understood as to which class of persons derives the benefit of the path of renunciation and which other derives that of the path of action. This definitely implies that the path of renunciation benefits those who take a firm stand on knowledge while that of action benefits the rest of the

people. There are very few persons possessed of knowledge in the world. The path of action is, therefore, of immense use to average men [and women]. In fact being of immense use to average men and women is the special feature, the point of distinction, of the path of disinterested action.

Persons who are extremely unattached, naturally aloof from the desire for enjoyment, those who have absence of attachment as the very essence of their nature, these whose only longing is that for liberation or those who having discarded all worldly dealing are prepared to devote their life to the attainment of knowledge alone, persons such as these—can—follow the path of knowledge and attain the purpose of their life. It is only to such persons that the path of knowledge is of use in securing their ultimate good.

FOLLOWERS OF THE PATH OF RENUNCIATION IN NAME.

Persons who, however, have resorted to renunciation only for earning their livelihood, who even after having resorted to renunciation cling to the various means of securing objects of enjoyment, who are more devoted to the attainment of objects of enjoyment than to that of Brāhman, who repent their having resorted to the path of renunciation, who in short are typically represented by contemporary followers of the path of renunciation in name only—persons of this description—are not entitled to the path of renunciation. They are entitled to just the path of action. Their spiritual

elevation is easy of attainment by following the path of action, by *doing* action, while preserving the purity of the heart all along. Such persons get themselves raised in the spiritual sense of being raised-by following the path of disinterested action alone.

Few are fit for following the path of renunciation referred to and set forth earlier. All others except these *very few* are capable of elevating themselves by pursuing the path of action. Obviously the vast bulk of men [and women] are entitled to the path of action. Every man can raise himself, can win his spiritual good by following the path of disinterested action. This is the distinctive feature, the excellence of *karmayoga* (*karmayogo viśiṣyate*) Gītā V, 2. This path of disinterested action brings about the spiritual good of all. The path of renunciation resorted to by one not entitled to it brings about the fall of the man who has thus wrongly resorted to it. But no-one following the path of disinterested action experiences a similar fall. For every one is entitled to this path (of disinterested action). Followers of the path of knowledge would experience no fall if they take to action; but if the followers of the path of action were to renounce [action and the world], as renunciation is difficult for them to stick to, they would experience a fall. This is the peculiarity of *karmayoga*.

A total removal (or cessation) of the desire for enjoyment is the main characteristic or requisite of the path of renunciation. One who has a desire for enjoyment would, therefore, never be able to follow the path of

renunciation. This is the difficulty regarding the path of renunciation. For, generally men are desirous of enjoyment. The question how this vast bulk of men should accomplish their spiritual elevation is answered by the Gītā by prescribing the path of disinterested action for them. The path of action does not require a total abandonment of the desire for enjoyment as its prerequisite. The spiritual perfection to be attained with the help of that path is to be attained by means of partial enjoyment and partial renunciation. Hence men of every kind of inclination can attain elevation by pursuing this path of disinterested action. To bring this out, the main characteristic of renunciation is state:d—

THE CHARACTERISTIC OF RENUNCIATION.

‘ He who hates none, desires to have nothing is to be known as one who is ever following the path of renunciation (*nitya-sannyāsi*). One who remains away from the pairs of opposites, o long-armed one, gets himself easily freed from bonds ’ (Gītā V, 3.)

(1) *He who hates none*—i. e. who has no enmity towards any person or being.

(2) *He who desires to have nothing*—i. e. he who entertains no desire for enjoyment of any sort, he who is altogether free from desire so far as objects of enjoyment are concerned.

(3) *He who is away from the pairs of opposites*—i. e. he who is not under the sway of the pairs of opposites such as pleasure-pain, gain-loss, friend-foe, high-low; he that is to say whose mind is even whether he be happy or in misery.

(4) *He who ever is following the path of renunciation* i. e. he who ever possesses the aforesaid characteristics of renunciation i. e. obviously he who does not take to enjoyment and abandonment of objects of pleasure alternately or by turns but is ever free from affection and hatred. Such a man becomes happy and free from bondage.

There are four characteristics of renunciation stated here— (1) absence of hatred, (2) absence of the desire for enjoyment (3) being free from the pairs of opposites and, (4) possessing the three characteristics all the time and not alternately or by fits and starts). One who is possessed of these four characteristics is entitled to the path of renunciation. The fourth characteristic on the list is specially important. Some persons would give up for a while hating anybody or anything, would not entertain any desire for the enjoyment of *some* object of pleasure. They would perhaps be free from the pairs of opposites such as friendship-animosity. All this would, however, be only short-lived like an effect deliberately staged. Those who would thus manage to *stage* this effect so as to impress people for a while that they possess the four afore-mentioned characteristics, are *not* entitled to the path of renunciation. Those who ever are possessed of the first three characteristics stated above, those who are possessed of them quite naturally and are not required to strive to have them, they alone are the proper followers of the path of renunciation.

NOT QUALIFIED FOR RENUNCIATION.

The characteristics of one entitled to or qualified for the path of renunciation help us understand the traits the possession of which precludes a man from pursuing the path of renunciation, or disqualifies him for the path of renunciation.

(1) *He who hates, censures entertains enmity, ever picks up quarrels and is ready for a strife.*

(2) *He who entertains desire, longs for objects of enjoyment and wanders in search of them.*

(3) *He who is in the clutches of the pairs of opposites, those who are under the sway of the pairs of opposites such as pleasure-pain i. e. who are glad to have pleasure and dejected to face misery, give up their duty.*

(4) *He who takes to the path of renunciation only for a short while, i. e. he who reverts to attachment to enjoyment again.*

Men with the characteristics (1) to (4) indicated above are not entitled to the path of renunciation. It behoves them to have their heart purified by resorting to the path of disinterested action and gradually to reach a high level of spiritual elevation. The characteristics mentioned earlier in this section are those possessed by persons following the path of renunciation who have attained eminence in their discipline. All the same the follower of the path of disinterested action too can develop these traits in himself and by following the *karmayoga* path attain the fruit that is won by the

followers of the path of renunciation. This being so, these very characteristics, occur in the description of the follower of the path of disinterested action also.

1 Characteristic of

karmayoga

2 Characteristic of

Sannyāsayoga

(a) *Nirdvandvaḥ*- free
from the pairs of
opposites (II, 45)

(b) *Śubhāsubha-parityāgi*
one who has renounced
auspicious and inauspi-
cious (XII, 17)

(c) *Siddhyasiddhyoḥ*
samaḥ
even in success as
well as failure (II, 48)

(d) [he] hates not
(XII, 17)

(e) *Vita-krodhaḥ*- with
anger departed

(f) *na kāṅkṣati*- he enter-
tains no longing
(XII, 17)

(g) *Saṅgam tyaktvā*-
having given up
attachment (II, 48)

(h) *Phalam tyaktvā*-
having given up fruit
(II, 51)

(i) *kāmam jahi*- give up
desire.

(a) Same as (a) in
column 1 (*Gītā* V, 3)

(b) „ „ „

(c) „ „ „

(d) Same as (d) in column
1 (V, 3)

(e)

(f) Same as (f) in
column 1 (V, 4).

(g) „ „ „

(h) „ „ „

(i) „ „ „

The follower of the path of disinterested action faithfully following his discipline gradually is thus enabled to secure the same qualities as those possessed by the follower of the path of knowledge and the follower of the *karmayoga* reaches the very goal reached by the follower of the *jñānayoga*. Though the follower of the path of action acts in the beginning with the desire to secure enjoyment, he is by degrees required to abandon enjoyment and the higher the level reached by him the greater is the sacrifice of enjoyment he is required to make. Naturally the spirit of sacrifice is on the increase in him and the desire for enjoyment on the decline. With the increase of the spirit of sacrifice in him there is a corresponding amount of reduction of the feeling of hatred too brought about in him. To be an ideal follower of the path of disinterested action, he is, likewise, required to develop in him evenness of mind or 'equanimity.' Here it is that he imbibes the lesson of being beyond the reach of the pairs of opposites. In the follower of the path of disinterested action are thus gradually developed while he continues following his own discipline, the characteristics peculiar to the follower of the path of renunciation. On having reached perfection the followers of both the paths viz. that of disinterested action and that of renunciation are seen to be as it were in an identical state. Hence has it been stated that—

‘The ignorant declare that the ‘*Sāṅkhya*’ (knowledge) path and the (‘*karma-*’) ‘*yoga*’ (path of action) are separate. The knowing people however do not think

so. For, either of these two, when followed leads a man to the fruit of both [as the fruit of both is the same.] The place (or position) which is reached by the followers of the *sāṅkhya* path, is reached by the followers of the path of action too. The one who sees the 'Sāṅkhya' and the 'yoga' to be one [and the same, really] sees. (Gītā, V, 4-5.)

It has been stated quite clearly here that the *sāṅkhya* and the *yoga* or the *sannyāsa* and the *karma yoga* ultimately lead to one and the same fruit. Fruit such as can be won by following one *yoga* can be won by following the other as well. Both the paths lead to the same goal. There is nothing wrong therefore in praising both the paths. For, on having read this praise bestowed on the two paths, men will take to the paths and followers of both the paths will win the same perfection in the long run. There is thus no loss incurred by men in following either the first or the second of these two paths. All that men have to think about is the suitability of one or the other to them. They should decide which it is easier for them to follow. Whether they are by nature fitted to adopt the knowledge-path or the action-path, they should ascertain and *then* they should go along the one that suits them better. This would enable them to traverse the path with ease. Otherwise they would be subjected to trouble. All that has to be decided at the very outset is this viz, the suitability of the path.

Having heard Lord Śrī Kṛṣṇa say 'both the paths are identical so far as the fruit obtained with the help of

(3) The Need of Disinterested Action for Renunciation.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

O Arjuna possessed of mighty (lit. long) arms, (the path of) renunciation is very difficult to achieve in the absence of (a resort to the path of) *yoga*. A sage following the path of disinterested action, however, reaches *Brahman* before long. (6)

[It is very difficult to master *jñāna-yoga* in the absence of action. Evidently the attainment of *sannyāsa* (renunciation in the absence of action) is in most cases impossible. A man who is practising the *yoga*, i. e. following the path of disinterested action to win the object of human existence, however, does get himself elevated more and more, gradually so as finally and definitely to reach *Brahman*, i. e. the highest position. He gets himself liberated, i. e. freed from all bonds. 6]

(6) It has been stated already that the fruit of both the paths viz. of that of knowledge and of that of either is concerned', Arjuna was highly satisfied and he began thinking to himself. The determination I have made of resorting to the life of a mendicant and being a *sannyāsi* and practising austerities, is definitely capable of raising me spiritually. It is therefore proper for me not to fight but to go along the path of renunciation. Arjuna was thus thinking of renouncing and being a mendicant. Śrī Kṛṣṇa divined Arjuna's thoughts by just having a glance at his face and with his characteristic skill as a speaker, said:—

action is the same. It is quite likely that this will lead an aspirant to believe that both these paths are easy to traverse, that from 'start to finish they are easy to pursue. An aspirant who has resorted to one of the two paths and is observing the discipline peculiar to it is likely to think that between the two paths, there is no difference at all so far as the ease with which they can be traversed is concerned. The Lord therefore, is setting forth the difference between these two paths in regard to the ease with which they can be traversed:-

a-yogataḥ sanṁyāsaḥ dukkham āptum (*Gītā* V, 6)

If *sanṁyāsa* be resorted to in the absence of i. e. without following the path of disinterested action (*yoga*) it will only lead to misery. If '*yoga*' is resorted to in the absence of renunciation, however, there would be no misery, no difficulty. This makes it clear that before aught else men should resort to the '*yoga*' path. The term '*yoga*' in this verse signifies the, '*karma-yoga*,' [or path of action] in which no desire for fruit of action is to be entertained' ' the path of action' 'the way of action' 'the *yoga* means [of salvation,]' 'the *yoga* way (of winning spiritual perfection,)' 'the path of winning the highest goal of human existence (viz, liberation.)'

An aspirant who practises this to begin with is entitled in course of time to *jñānayoga* and if he follows the path of renunciation thereafter, he does not get himself harmed in any way, he does not come to grief.

Men who have already reached perfection as a result of the excellent deeds done by them in previous existences, can secure liberation by resorting to the path of renunciation even without following the discipline of the path of disinterested action. For, they have attained perfection, or a measure of it at the moment of their birth. Those, however, who have not thus attained perfection right since the moment [or at the moment] of their birth i. e. the vast bulk of ordinary men and women, average men and women should resort to the āśramas (or stages) such as the *brahmacharya* (celibacy for mastering Vedas) etc. and gradually, by repeatedly applying themselves to the path of disinterested action [or that of meditation] qualify themselves for the path of renunciation and *then* renounce the world and worldly dealings or become recluses (*sannyāsins*). On such a consideration of facts as they obtain being made, it is easy to get oneself convinced that following the path of disinterested action (*karma-yoga*) is necessary for getting oneself qualified for the path of knowledge.

To turn to a concrete example with a view to being able to follow this :— There is a beautiful lake full of limpid and holy water, tasting as sweet as nectar. Men tasting this water are enabled to become free from disease, strong in built, long-lived and happy. Naturally every man desires that he should have water from that lake. There are two ways leading to the lake. One is straight and easy to traverse but 1500 miles in length. There is another which is a short cut to the lake. Going

along that men have to ascend a mountain that is midway between the starting point of the journey and its destination the lake and in the course of a couple of days or so they reach the nearer bank of the lake. The way along which lies the mountain which has to be scaled before reaching the lake takes only a couple of days or so to enable the traveller to complete his journey while the other and longer route which is straight takes between two and three months to be covered. But scaling the mountain is difficult. The way up is far from smooth and beset with dangers. A slip— and the traveller would cease to be ! On the way there are serpents, scorpions, lions, tigers etc. only too eager to injure and kill the traveller. There are professional robbers too lying in ambush and waiting for an opportunity to deprive the traveller of all he possesses.

This way is, therefore, too difficult for the average man to follow. The other and longer route is easy. Though the time taken by the way for being covered is two months or more, the way proper in its entirety is easy of traversing. There are no hard rocks or pit-falls along the way. There are comfortable conveyances or vehicles and beautiful guest-houses with which the whole length of this way is interspersed. There are many kinds of edibles and drinks. Naturally the traveller who chooses this way reaches his destination very happily, enjoying the many beautiful sights on the way. This would bring out how very definitely beneficial the longer route is to the average man as contrasted with the other which is a

short-cut. Those that are possessed of extra-ordinary heroism or bravery should by all means go along the path with the mountain in between. It is safer and therefore advisable for the common run of men to go along the longer but easier way.

This very principle applies to the paths of renunciation and disinterested action. An average man finds it impossible to carry out the obligations of one who has resorted to the path of renunciation and therefore, such a man having taken to the path of renunciation falls off from the proper course. He can, however, attain his highest abode by progressive stages with the help of the path of disinterested action. How those who are unqualified for the path of renunciation and yet follow the same causing their own and other peoples' downfall is best seen from the life led by present-day *sannyāsins* who are *sannyāsins* in name. There are very few *sannyāsins* who are true to their name viz., *sannyāsins* i. e. who have taken to the path of total renunciation.

Such real *sannyāsins* as there are— though their number is very small—elevate themselves and the society in which they live, move and have their being. A moment's consideration is enough to show how other *sannyāsins* that are *sannyāsins* in name only, who only put on the robes of *sannyāsins* cause an amount of distress to the nation and themselves and become a mere burden to the mother earth. A glance at contemporary life would convince every reader of the truth of the observation. There is not the least doubt, therefore, regarding the imperative

need for measures being adopted with a view to effectively controlling the mischief wrought by these anti-social elements who put on the convenient garb of *sannyāsins*.

It is necessary next to consider in brief what *Karma-yoga* is like and how it opens up the straight path to spiritual elevation for all. For, even technical terms are at present used without properly understanding their sense and as a result even the most careful reader finds it very difficult to decide as to which of the terms is used in which precise sense in a given context. For instance by adding to the terms 'Sāṅkhya,' 'sannyāsa,' 'jñāna' words such as 'yoga' or 'mārga,' are formed terms such as 'sāṅkhya-yoga,' 'sāṅkhya-mārga,' 'sannyāsa-yoga,' 'sannyāsa-mārga,' 'jñāna-yoga' and 'jñāna-mārga.'

Mostly the terms are seen to have the same sense in the Gītā (wherever they occur.) But there are people who understand the term *jñāna* (knowledge) to signify worldly or secular knowledge (knowledge of the elements and the elements such as *prthvi*, *āp* etc., and their modifications) or knowledge of books, knowledge of the various systems (*śāstrās*) and misunderstand the whole teachings of the Gītā. The terms 'jñāna-mārga' etc. have a definite meaning in the Gītā. **Jñāna or knowledge signifies here knowledge pertaining to liberation.** There is one *Paramātman* or highest Self. He is all-pervading. In everything it is His strength that is functioning. That '*Paar mātman*' is there in my own heart. On knowing Him thoroughly a man leading the humdrum worldly life regards the pleasures in it insignificant. His eagerness to

realise the highest self intuitively attains an intensity beyond all measure, he becomes restless and goaded by his intense longing to realise the highest self he resolves not to cease his efforts till he has accomplished his purpose viz., the realization of the highest self. With such a firm resolve he abandons worldly or secular life and concentrates all his energy on the acquisition of the highest object. Such a person is entitled to the path of knowledge or the path of renunciation. The rest of the people are qualified for the path of (disinterested) action.

The terms ' *karma-mārga* ', ' *karma-yoga* ' and ' *yoga-mārga* ' are synonymous. Howsoever low be the level of a man, if he goes along this path, he is sure to accomplish his spiritual elevation. As in the path of renunciation, there is here no fear of a down-fall. In the path of action, there are two types of action: (1) action with desire and (2) action without desire. The former has a lower and the latter a higher position. An average man should, to begin with, follow the former. Action done for enjoyment, happiness or success of one's own is *action with desire*. A man performs in the initial stage only action with desire with the idea ' I must win happiness, uppermost in his mind. This is so evidently because action without desire i. e. a man putting in his efforts and not wishing to have the fruit thereof for himself is a difficult thing to achieve, a matter in which there is an amount of self-sacrifice that would have to be practised.

A boy observes celibacy with a view to acquiring happiness, secures worldly knowledge as well as the

knowledge of the highest. In the course of his studies, he comes across the lives and careers of men of perfection. Thereby he secures a *verbal understanding* of spiritual elevation. He then enters upon the life of a house-holder with the purpose of enhancing his happiness. He begins leading his life in the company of his life's companion who is to carry out duty along with him. Here he learns what it is to sacrifice one's own happiness, for, he is required to sacrifice his happiness for his wife. In course of time he has children. He then learns to sacrifice his happiness for the sake of their happiness. As his paraphernalia or circle of relatives and intimate acquaintances goes on getting itself widened, he learns more and more to sacrifice his own happiness and masters to a greater and greater extent the secret of bringing about other peoples' good. Just this is what is characterised as self-sacrifice in the interests of other peoples' happiness. Thus does a man learn the lesson of *sannyāsa* or renunciation while he is pursuing the path of (disinterested) action.

A house-holder thus acquires while he is trying to enhance his own happiness an experience of abandoning his own happiness and winning a higher happiness. By abandoning his own happiness for the sake of his sons etc, he acquires an experience of winning a higher happiness. Thus does the path of action he is pursuing teach him his first lessons in self-dedication. Later this person following the path of disinterested action becomes prepared in the same way as before to dedicate himself to his family, paraphernalia [of relatives and intimate

acquaintances], community and nation. He is prepared ultimately even to die for his duty. When he is thus prepared to dedicate himself to his community, nation and duty, he is entitled to become a recluse or a *sannyāsin*. This is the meeting point of the two paths *karma-yoga* and *sannyās-yoga* (disinterested action and renunciation).

The follower of the path of action (in keeping with *karma-yoga*) who to begin with acts with desire but later without it, endeavours in the initial stage to please his wife, sons etc who gives him happiness. In that stage he waits on the wealthy who pays him and worships divinities that are known to enable him to have various kinds of pleasure both here and in the yonder world. In the early beginning of the process, he imagines that there is divinity in the object of his worship and that there is no godhead elsewhere. As he goes on worshipping, however, the taints of his heart get themselves removed or washed one after the other; he practises a bit of listening to authoritative exposition by persons competent to give the same; he meditates on the same and having thus elevated himself realizes that there is the same Lord present in every being. The principle that this universe is the universe form of the Lord gets itself fixed up in his mind.

In this way the follower of the path of *karma-yoga* gives up action with desire and worships the highest Lord without desire. He now understands the truth contained in—

‘ Having worshipped Him by his own action, a man wins highest perfection.’ (Gītā XVIII, 46.) Here he gets an idea of the all-pervading nature of the Lord and he is only too eager and properly equipped for realizing Him. The followers of both the paths—that of disinterested action (*karma-yoga*) and—that of renunciation (*sannyās*) are here on the same level of perfection.

All systems expounding the duties of castes (*varṇa*) and of the various stages in one’s life (*āśrama*) of the religion of this land, describe this *karma-yoga*: All works calculated to achieve the good of the public or of the nation and all acts leading to the elevation of the various individuals get themselves included in these duties of castes and stages. Those who would faithfully carry out the duties of castes and stages would, therefore, never be found to be lagging behind in the matter of individual, social, religious, industrial and national prosperity. Hence our statement that our duty in consonance with castes and stages’ (*varṇāśrama-dharma*) is rich in all aspects and everlasting and on that very account in it worthy of being characterised as ‘*sanātana*’ or ‘belonging to all times.’

This detailed consideration of the *karma-yoga* path has been set forth here only with the purpose of impressing on the minds of the readers the principle as to how even a selfish man is gradually inclined to spiritual perfection and qualifies himself ultimately for the path of renunciation or how he wins the very position which the followers of the path of knowledge win himself depending

however, on the path of action (alone). This is the purification of heart that becomes possible of achievement with the help of *karma-yoga*. It can be understood with a little bit of careful deliberation that on following this path of disinterested action every one can attain the fortunate position of having himself elevated spiritually. This is the principle of the identity of the final state accomplished by both the *Sannyāṣi* and the *Karmayogī*. Hence has it been declared—

“Possessed of i. e. carrying out his duties in keeping with *yoga* (of disinterested action) a sage soon reaches the status of Brahman'. (Gītā V, 6). Such is the prowess of the *karma-yoga*. In this *karma-yoga* are contained the *Pātanjala yoga* and the *Hathayoga* also. With a view to securing mental peace, health etc. a man practises the various (*Āsanas* or exercises) of *yoga* and in the course of repeated application to the *yoga* of exercises he reaches as far as *samādhi* or *trance*. This is the peculiarity of *karma-yoga* that it begins with actions carried out for enhancing one's own happiness which naturally attracts everyone to the path and that while carrying out such acts for one's own happiness, one begins doing acts *without* any selfish desire and then gradually gets oneself entitled to liberation.

In the *karma-yoga* discipline it is imperative to carry out the duties that have been laid down by the Scriptures (*śāstra*) and those duties alone. Implicit faith in the *Śāstra* or scriptures is absolutely necessary. The course to be followed at a subsequent stage too will be indicated

4. The Order of the Stages of Spiritual Elevation (of a Karma-yogi)

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

One who practises the yoga [of disinterested action] who has a pure heart, who has conquered his self, who has mastered his sense-organs, and whose soul has become the soul of all beings—he even though performing action, remains untainted (or unaffected) [by it.] (7)

[He who resorts to the path of disinterested action, he who has kept his body, mind and sense-organs under control and he who has the souls of all creatures for his soul—he, even after carrying out action, remains free from both religious merit and demerit i. e. absolutely taintless]. 7.

by the scripture. This mode or line of thinking initiates a man into action without any desire for fruit and becoming a follower of the path of disinterested action, he wins a high place for himself. Readers should note this at this stage reached in the course of the discussion that *every man is entitled to this Karma-yoga, that this Karma-yoga does not keep off any body as unfit for it, that even the most selfish person gets himself spiritually raised by following this path. Herein lies the excellence of the Karma-yoga (Karmayogo visisyate Gita V, 2.).*

Thus does a *Karma-yogi* attain his spiritual perfection. The order of the stages of this perfection is stated hereafter:—

(7) The verse considers as to which persons are free from the taint of action and which others are affected by the same. The verse also states the order of stages by which the Karma-yogi accomplishes has spiritual perfection. It is stated in the verse that before all else a man (desirous of securing his spiritual perfection) should be intent on the pursuit of the Karma-yoga path.

YOGA-YUKTA.

(Following the path of disinterested action.)

The term '*yoga-yukta*' lays down this principle. '*Yoga-yukta*' signifies one who is intent on pursuing the Karma-yoga path i. e. one who carries out his daily duties in consonance with the discipline of the path of disinterested action. Whatever such a man does, he does strictly in consonance with the requirements of the Karma-yoga mode. His speaking, walking, sitting, standing—in fact his every act follows the Karma-yoga method. Evidently then a person with whom the practice of action without desire for fruit has become his very nature, is *yoga-yukta*, *karma-yogi* or briefly *yogi*. One who wants to accomplish his spiritual perfection by the pursuit of Karma-yoga should thus carry out his actions in keeping with the Karma-yoga discipline. He should make his entire life a long-continued *yoga*. His thoughts and behaviour should take on the complexion of *yoga*. Yoga means evenness (or equanimity) and skill in action (Gita II, 48 and 50 *Samatvam yoga uchyate* and *yogaḥ karmasu kauśalam.*) The follower of the path of disinterested action who

takes care to see that whatever action he does is of the nature of *yoga* and whose entire behaviour is full of the spirit of *yoga* is as though practising *yoga* day and night. If he practises *ahimsā* (total abstention from slaughter), it would bring him the credit of having carried out *yoga*. Even if he practises *himsā* (slaughter as may be required by the circumstances), he would be entitled to the same credit viz, of practising *yoga*. Whatever he would do would be *yoga*. Thus is a person leading his life in keeping with the Karma-yoga path purified in course of time.

PURE SOUL.

If he renders his life, as shown above, full of *yoga*, he begins getting himself made pure. Making one's life full of *yoga* is the most difficult thing to do. It is not easily accomplished. All the same a man must endeavour and endeavour in all earnestness to prove the truth of this principle. If the highest amount of effort is put in, the state of being full of *yoga* can [and does] become our very nature. On a consideration as to whether one's behaviour is prompted by, governed by evenness or equanimity, one is able to decide for oneself whether one's behaviour is or is not in keeping with the discipline of *yoga*. Developing the habit of thus subjecting one's own behaviour to examination whether it follows the *yoga*-discipline enables one, in course of time, to make one's own behaviour such as is required by the path of disinterested action and to become pure oneself.

In this behaviour, abstention from slaughter, truth, not-stealing, celibacy, not-accumulation [of property],

purity, gratification, penance, reading one's prescribed portion from the sacred literature and devotion to God have an important place. We should get not-slaughter etc alone practised by our sense-organs and mind. Slaughter, un-truth, theft, enjoyment, accumulation of possessions, impurity, dissatisfaction, incapacity to bear the inclemencies such as extreme heat and cold, failure to read one's own prescribed portion of the sacred literature, being averse to God, are what we must not allow ourselves to do. This is a lesson in elementary behaviour. Application to this, a sincere effort to carry out this, would enable the aspirant (*sādhaka*) to keep himself away from impurity-nay to achieve purity. Thus he would become pure in proportion with the amount of his application to the important lesson in elementary behaviour indicated above. Practising Karma-yoga thus enables a man to go on securing more and more purity.

Though the term 'visuddhātmā' refers to the *soul* (*ātmā*) which is *pure* (*vi-suddha*), the word 'ātmā' used here conveys all-viz, 'body, sense-organs, mind intellect and soul.' The word 'ātmā' here expresses 'sva' i. e. *one's own* (*entire*) *being*. Obviously the purification brought about by Karma-yoga is the purification of the body-mind-intellect-sense-organs-soul-aggregate. The man practising Karma-yoga becomes pure from within and without as it were. His body becomes free from defects, free from diseases and free from dirt i. e. absolutely clean. His sense-organs become rich in possession of excellent impressions [and propensities in consequence

thereof]. His intellect becomes pure and his soul ever serene, ever satisfied. In this stage the Karma-yogi has reached this the second stage in his development. With this purity and taintlessness, he becomes capable of conquering his sense-organs.

VIJITĀTMĀ & JITENDRIYA.

(One who has conquered himself and one who has conquered his sense-organs).

The practice of karma-yoga leads to purity and purity makes control of the sense-organs possible. This is the order of the spiritual progress or elevation. How Karma-yoga enables a man to secure purity and freedom from faults has already been described. It now remains to be considered how that purity makes the control of sense-organs possible. Regarding the achievement of purity as the objective itself makes a person inclined to keeping himself away from impurity. Just taking the vow of adhering to truth makes it obligatory to keep oneself away from untruth of all kinds. The mere resolution to lead a life free from any act [or thought] of slaughter compels one to remain away from all sorts of slaughter. Thus remaining away from all evil acts gives the sense-organs the training of control,--initiates them in the art of controlling themselves.

An ordinary person ever sees good and evil dealings taking place before him and he is inclined to good dealings on some occasions but to evil ones on others. This is a state devoid of any control. Absence of control is the same thing as being defeated by the objects

of enjoyment. The object of enjoyment which presents itself to the person defeats him and brings him under its sway. A man who thus has gone into the clutches of the objects of enjoyment is affected i. e. tainted by them, as he has no control over himself and occasionally he begins to work havoc even. Desire, anger, greed, infatuation, pride and jealousy defeat a man, bind him down and make him behave as *they* please. This is a state of being entirely dependent on other forces. To rise above this a man must first wean himself from all evil dealings and be intent on good ones. He must take all care to see that he is ever busy doing what is good. This is the path of self-purification and this initiates a man into the control of the senses, the control of the mind and the control of the self—nay into conquering the three viz, senses, mind and the Self. Being ever busy carrying out what is good saves a person from getting himself caught in the meshes of evil doings and to that extent is the man able to exercise self-control, to that extent is he in a position to secure victory too. In this way does he gradually tread the path of progress in respect of self-control and in course of time become one who has conquered his self and one who has conquered his sense-organs.

Following this line of thought, a reader will be able to understand that efforts made with a view to securing self-purification lead a man to self-conquering. A man is inclined to dealings pure as well as impure. But a person who with the desire of self-purification keeps

himself away from impure activities and is busy or engrossed in carrying out only such activities as are good and pure, can safely be said to have saved himself from 50 % of temptations. As there is a greater possibility of their being temptation of some kind or other in evil doings, a man who remains devoted to doings that are good and to such doings alone, remains generally away from all temptations. This is itself the conquering of the self and the conquering of the sense-organs.

Thus remaining intent on *Yoga*, a man achieves (1) self-purification, (2) Self-conquering and (3) conquering of the sense-organs in order, or one after the other. The terms '*vijitātmā*' and '*jitendriya*' signify one who has conquered his 'body, sense-organs, mind, intellect and Soul.' Ordinarily it is the senses that exercise control over a man, order him to do certain things, make him act as *they* please. Here the control exercised is that of the sense-organs and not that of the Self. *When the self becomes victorious, a man's body, sense-organs, mind and intellect are all brought under the sway of the self and are no longer in a position to behave as they please.. This is the kingdom of the Self. This itself is spiritual self-rule (*sva-rājya*) called svā-rājya in the Vedas.*

SARVA-BHŪTĀMA-BHŪTĀTMĀ

(One that has the soul of all beings for his Soul.)

An aspirant is in the beginning devoted to pure activities. Thereby does he become free from faults, secure victory over his sense-organs as also over the self and thus become self-controlled. Ultimately he becomes

sarva-bhūtātma-bhūtātma, i.e. one in whose case the souls of all beings have become his soul. This is the highest stage of spiritual perfection. Ordinary men have this experience, at least in the initial stage that they feel and say 'my soul is different from that of others, that the soul of every-one is different from that of the rest.' This stage characterised by the feeling of difference is the cause of all misery, all unhappiness. During this stage a man does not hesitate to fly at the throats of others and even kill them just with the purpose of securing his own happiness. As he endeavours to accomplish his own happiness at the cost of others, he is required to undergo an infinite number of calamities. After having undergone these latter and suffered for a long period of time does he begin loving other persons. The extent of his love—the field covered by his love—determines the extent to which his soul gets itself spread. Leaving the first stage called the 'individual self' he reaches the next characterised as the 'family-self' or family-souled (where he considers the souls of all the members of his family as his own soul—where his soul has thus got itself spread to the other members of his family). Here he loves his wife, sons etc the very way he loves his own soul (or himself) and becomes happy by their happiness and afflicted by their affliction. He experiences this state of one who is aptly called 'family-self' for a while.

During this period, he loves his family. He is led to destroying other families with a view to securing the happiness of his own family in this stage. Rising above

this, he reaches a stage where he regards the soul of the entire community as his own soul. He becomes *jātyātmā*. His soul extends now to all the members of the community. While he is in this stage, he regards sacrificing his family and himself in the interests of the community as something to be proud of. He dedicates everything he has to the community but fights with other communities and is led to destroy other communities with a view to bringing about the good of his own community. This too is responsible for an increase of misery and unhappiness in the world.

He next becomes 'nation-souled' (*rāshtrātmā*.) For the well-being of his own nation, he offers highest sacrifices, the like of which it is difficult to come across. At the same time however he is seen to be full of hatred against other nations. He fights with the latter, tramples down the inhabitants of other countries, deprives them of their possession. This leads to an increase of hatred in the world, necessarily resulting in extreme grief that the person is himself compelled to experience. After this stage, he reaches the next when he becomes 'humanity-souled.' His soul has by this time spread to every member of the vast human population of the entire world. He rises superior to religion, nation, community, is no longer influenced by the delimitations caused by them -and experiences what he never experienced before -possession of an unlimited nay infinite field for work. He now regards the entire humanity as his own paraphernalia or immediate relatives and has extreme happiness at his

command as the feeling of difference has vanished from his mind.

But even in this stage, he considers beings other than the human ones to be objects of enjoyment and 'man' is according to him the 'enjoyer.' This is a defect and on that account is the man required to suffer pain even in this stage. While he is afflicted on this account, he continues thinking about the matter and is able to decide in due course of time that *peace would be possible only if the soul is made to get itself spread to all 'beings' without a single exception, only if it identifies itself with all the beings.*

In keeping with this knowledge he extends his love to all beings. At this stage in his efforts to attain spiritual perfection, he resorts to renunciation and extends his love to every being. As love itself is the nature or essence of soul, the extent to which his love spreads among beings is also the extent to which his soul spreads itself or has itself expanded. The aspirant who has reached this stage resolves 'I shall not injure [or slay] any one ' and gives away all he possesses in the interests of the good of all beings.

'The sages with their sin destroyed, with [the sense] of duality cut off, with their soul under control, devoted to the well-being of all beings, attain the highest Lord.'
(Gītā V, 25.)

"Having controlled the aggregate of the sense-organs, with the sense of evenness with regard to all, devoted to

the well-being of all beings, they attain even *Me*."

(Gītā XII, 4.)

These verses give us an idea regarding the way of attaining the highest Lord.

THE WAY TO REACH
THE HIGHEST LORD.

THE WAY TO KEEP
ONESELF AWAY FROM
THE HIGHEST LORD.

- | | |
|---|---|
| (1) Destruction of sin. | (1) Indulging in sin. |
| (2) Destruction of 'duality.' | (2) 'Duality' and consequent strife. |
| (3) Self-control. | (3) Absence of control. |
| (4) Control of the sense-organs. | (4) Allowing the sense-organs to do what they like. |
| (5) Equanimity. | (5) Absence of the sense of evenness. |
| (6) Devotion to the well-being of all beings. | (6) Devotion to self-interest. |
| (7) Attainment of the level of the Lord. | (7) Degradation to the condition of an ' <i>asura</i> ' or demon. |
| (8) Attainment of 'Brahma' | (8) Attainment of a <i>little</i> |
| (9) Freedom or liberty. | (9) Bondage, being subjected to influence of others. |

On considering what has been stated here, readers will be able to follow how devotion to the good or well-being of all beings enables one to have all one's sins destroyed. In the verse under consideration (Gītā V, 7), the important terms are 'yoga-yukta,' 'viśuddhātma' 'vijitātma,' 'jīṇḍriya' and 'sarvabhūtātma-bhūtātma.' The idea contained in Gītā V, 7 is contained in the two verses cited above viz, Gītā V, 25 and Gītā XII, 4.

Kṣīṇakalmaṣāḥ (V, 25) is well compared to viśuddhātma
 Similarly yatātma „ „ „ vijitātma V, 7
 „ Saṁnyamya indriyagrāmam „ jīṇḍriya „
 „ Sarvabhūtaḥite rata. XII, 4 „ sarvabhūtātma-bh-
 „ „ „ „
 „ Sarvatra samabuddhiḥ XII, 4 „ yogayukta „

Such a comparison leaves no doubt as to how there is a complete similarity in the instructions the Gītā gives in the two places (Gītā V, 25, XII, & 4 V, 7). This condition then where the aspirant takes delight in the good of all—is devoted to the welfare of all—is the highest condition. The order of the stages through which a man rises to the highest spiritual level are (1) individual good, (2) family's good (3) community's good, (4) nation's good, (5) humanity's good and (6) good of all beings. One who is seen to be ready to swallow the entire world in the interest of his own well-being, is ultimately seen to be prepared to sacrifice all he possesses in the interest of the well-being of the universe. This is what is meant by being devoted to the good of all beings, this is being possessed of a soul that has become the soul

of all beings. When he has reached this stage he is not conscious of any *other* being at all. That the good of all is his own good is what he realises. His personal experience convinces him that bringing about the good of all is itself the same thing as bringing about his own good. In the stage of one called '*sarva-bhūtātma-bhūtātmā*' by the Gītā, one has the following experience: there is only one all-pervading self in the entire world and that self is the same thing as I (myself); there is naught without me. Naturally the principle that I have no relative (apart from me), that there is no one who is other than (or alien to) me, that there is none different from me, becomes evident to the aspirant. The one who in this stage takes delight in and is devoted to the well-being of all beings, takes delight in and is devoted to his own well-being as it were. For, in this stage there is no other entity or object which has any existence of its own. As pointed out in:—

“ The auspicious with the cognition of oneself as its essence (*ekātma-pratyaya-sāram svam*). Māndūkya Upanishad there is the cognition of just one self that is had in this stage. It can be said that in this stage, (1) the aspirant becomes one whose self pervades all beings or (2) he is one with the selves of all beings, the latter having become *his* self, thanks to *sarvātmaabhāva* (there being the same self present everywhere).

As the soul of all (*sarvagataḥ*. Gītā II, 24) is the same, both the ways of understanding indicated here have the same purport. Earlier in the verse (Gītā V, 7), the order of the stages of the spiritual progress a person

(5) The Yogi Who Knows The Real Truth

(Tattva-Jnānī)

Yogi

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्छृण्वन्स्पृशज्जिघ्रस्नश्चक्षन्स्वपञ्चसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

achieves is set forth. An aspirant should very carefully ponder over the order. It is essential for him to do so. The description given here of a man who gets his self purified by practising Karma--yoga and who thus secures his spiritual perfection so as to realise *sarvātma bhāva* or the fact that the self of all is the same, is well worth every-body's consideration. An aspirant who has thus reached the stage where the self of all being the same is realised, no longer remains just an aspirant (*sādhaka*) but becomes one who has won his (spiritual) perfection (*siddha*) and though performing a number of acts, though *ever doing*, is not affected by the excellence (merit) or defect (de-merit) of the same, as stated by the ending part of the verse— ' *Kurvannapi na lipyate* ' (Gītā V, 7).

He remains ever taintless, free from fault or sinless. He becomes free from the bonds of action, is liberated—becomes Brahman. To turn next to the consideration of the mental attitude of this person who has reached his spiritual perfection:—

A knower of the real truth following the path of disinterested action (*yoga-yuktah*), while seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, excreting, receiving, opening eyes and also closing [them], should have the following experience. ' It is [only] the sense-organs that are busy [being in contact] with their [respective] objects—I am not doing anything. ' (8-9)

[An aspirant should secure, before aught else, knowledge of all the fundamental principles and then make his life one continuous 'yoga' or full of yoga. This yoga will gradually reduce his egoism in respect of the many acts he does and will ultimately help him reach a high position which will enable him to realise that the activity of all his sense-organs is going on without his ego-sense having anything to do with it i. e. the said activity is going on automatically, that he has no share at all, no responsibility at all, so far as the authorship of the activity is concerned.]

ONE WHO KNOWS THE REAL TRUTH.

(8-9) The two verses together make a sentence. They convey that an aspirant should first become a follower of the path of disinterested action, who knows the real truth. *Tattva-vit* signifies *tattvajñāni*,— one who knows the nature or the traits of the fundamental principles. There are in all twenty-five such *tattvas* or fundamental principles :

The condition of equipoise of the [elements,] *sattva*, *rajas* and *tamas* is *prakṛti*. From *Prakṛti mahān*, from *mahat Ahankāra*, from *Ahaṅkāra* the five subtle essences,

the two sets of sense-organs—five action-organs and five knowledge-organs and mind—from the subtle essences the five gross elements arise and with Purusa, the group of twenty-five principles is constituted.

(Sāṅkhya-darsana, 1,61/-)

'*Sattva*, *rajas* and *tamas* being in a condition of equipoise' obviously means not one of the three being either superior or inferior to the other two. This is the natural form of *Prakṛti*. This condition of equipoise has received names such as *Prakṛti*, *Pradhāna*, *Avyakta*, *Kāraṇa*, *mūlaprakṛti* etc.

From this *Prakṛti* arose *Ahaṅkāra*. *Ahaṅkāra* means the feeling 'I' [did this, or that]. The cognition which takes the shape 'I am different from others and so are the latter from me' is *Ahaṅkāra*. On account of this *Ahaṅkāra*, there arise or spring into existence limits, differentiations, duality etc in this world.

From this *Ahaṅkāra* arise the five *tanmātrā* *tanmātrā* viz, *Śabda* (sound), *sparsa* (touch), *rūpa* (form), *rasa* (taste) and *gandha* (smell). ' *Tanmātrā* ' signifies the principle at the very root i. e. the original principle. That refers in other words to the original principle because of which these five are perceived or cognised. From just this have arisen the five knowledge-organs and the five action-organs. The former group consists of the sense of hearing, touch, sight, taste and smell and the latter group consists of the organ of speech, hands, feet, the organ of generation and anus. These ten, the two groups of five each

have sprung into existence from the afore-mentioned *tanmātrās* in order. These ten sense-organs are called the *external* organs. There is another organ viz. the *internal* one, called 'mind' which too has arisen out of the same Ahaṅkāra. As there is Ahaṅkāra in these, the quality, action and nature of each sense-organ are seen to be different from the quality, action and nature of others. Difference in quality, action nature i. e. evidently the difference in the traits and functions is itself the nature of Ahaṅkāra. The five *tanmātrās*, the five knowledge-organs, the five action-organs, and mind— these sixteen have arisen out of Ahaṅkāra.

The five gross elements Earth, Water, Fire, Wind and Ether have arisen out of these five subtle essences (*tanmātrās*).

Prakṛiti, the Mahat principle, Ahaṅkāra, the five subtle essences (*tanmātrās*), five knowledge-organs and five action-organs, mind, five gross elements and the Self (Puruṣa) make the total of twenty five principles.

Knowing these principles properly is having *tattva-jñāna* or the knowledge of the real truth. He who secures the knowledge of the real truth is called *tattva-vit*. What is worthy of being learnt is this Reality. In this are included all the present-day sciences. All physical sciences or sciences dealing with matter are contained in this. That which is altogether neglected by the contemporary system of education is the science of the self and *here* it is *that* which has been stated as particularly worthy of being studied. This is the main difference between education as it was imparted in days of old and education as it

is being imparted to-day. Thus the person called *tattva-vit* is rich in the possession of knowledge of physical sciences and in that of the science of the self (*jñāna-vijnāna-sampanna*). He is in other words well versed in both *physics* and *metaphysics*. This is no ordinary qualification. It is possible to secure this high qualification only by *intuitively realising* the verbal Brahman.

He who has thus secured knowledge of the real truth with the help of words [as contained in Scriptures] and meditation [on the same], or he who has not yet realised the highest intuitively but has known all that can be known with the help of words—such a knower of truth or Reality (*tattva-vit*) should follow the path of disinterested action (*yoga*) [including a repeated application to Pātanjala yoga] i. e. he should apply himself closely to yoga-practises (i. e. postures *āsanas*) with a view to being finally able to realise intuitively the highest principle or the highest truth.

Yogī.

[FOLLOWER OF THE PATH OF YOGA].

‘ Yoga is the control of the activities of the mind ’
(YOGA DARS’ANA 1, 1)

The Gītā interprets ‘*yoga*’ in the two passages II, 48 and II, 50 in the words—

(1) ‘ equanimity is called as *yoga* ’ and (2) ‘ *yoga* is skill in actions. ’

According to the two passages then ‘*yoga*’ is the

capacity to maintain evenness of mind or to have equanimity in success as well as failure or when confronted by any other similar pair of opposites and to skilfully carry on the action which has been undertaken. Evidently the terms 'yogi' 'yoga-yukta' or simply 'yukta' signify one who controls the activities of his mind and being a yogi, yoga-yukta or yukta means the same thing as the capacity to let the pairs of opposites not affect one's mind either way and to attain skill in one's own activity.

The term *samatva* deserves to be understood with special care here. A man's mind is ever *un-even*. The world abounds in un-evenness. There is unevenness due to the feeling that some one is one's own relative while another is a stranger, or due to pleasure-pain, gain-loss, success-failure, high and low distinction, perfection and the opposite of it and other similar pairs of opposites. The state of not being affected by these pairs of opposites, by this un-evenness and the state of maintaining the peace of mind (lit. the evenness of mind *samatā*) undisturbed under any circumstance is *yoga-sādhana*, *yogā-bhyāsa* or *yoga* briefly. This is what is meant by application to evenness. This evenness must be secured by controlling the activities of the mind. One whose mind is ever in possession of such evenness and whose mind is not in the least perturbed howsoever unfavourable be the circumstances should be regarded as a person who has secured 'yoga' (-who has reached spiritual perfection).

It has to be remembered here that the mind is perturbed as much by the unfavourable nature of the circumstances as by their favourableness. Acquisition of wealth drives a person mad or intoxicates him. Loss of wealth makes him dejected. The man, however, whose mind has become 'even' who has applied himself well to and mastered the technique of remaining undisturbed by virtue of equanimity which he has secured, would have his mind perturbed under no circumstance. Even when facing the most difficult position, there would be not the slightest reduction in the amount of his natural delight or innate joy. The person who has secured mastery over such a state alone is called '*yogi*' and the person who has secured the afore-said knowledge of the real truth and has simultaneously mastered this yoga [of equanimity] and *he alone*— can be characterised as *tattvavit yoga-yukta*.'

YOGĪ WHO KNOWS THE REAL TRUTH

(*Tattvavit Yogī*)

These two verses describe the way in which such a *yogī* who knows the real truth or the highest reality carries on his everyday dealings. While the actions such as walking, speaking, smelling etc. are going on, the *yogī* knowing the highest reality ever has this kind of experience— 'I am *not* doing any of these many activities; it is the sense-organs who are doing them; due to others (i.e. the sense-organs) they take place automatically (i.e.

without my contribution or intervention of any kind.)' Understanding this is somewhat difficult in the beginning. A man who has led a licentious life or has been carrying on activities extremely harmful to the public or one who has been used to an evil course of conduct, too would say— 'I am not doing any of these three—licentious behaviour, harmful activities or evil conduct. It is my sense-organs that are carrying these out.' But this statement of his is an unvarnished lie. For, on becoming a yogī who knows the reality, it is absolutely impossible that he would behave in so mean a way. Only a yogī who knows the highest reality can say, 'I have nothing to do with what my sense-organs are doing. *I am not* doing it. The author of it is different from me.' The way of actually experiencing this is indicated below. Readers should ponder over it, study it and they would themselves be able to have the experience :

EXPERIENCE OF THE STATE OF
BEING NO AUTHOR [OF ANY ACT].

In a few verses from the Gītā, there is the experience of the state of being the author [of any act] that is described. Readers too can have this experience, with a bit of application. The actions referred to in the verses are:—

<i>Paśyan</i>	—	Seeing	—	Action of the eyes
<i>Śṛṇvan</i>	—	Hearing	—	„ ears
<i>Spr̥ṣan</i>	—	Touching	—	„ the sense of touch
<i>Jighran</i>	—	Smelling	—	„ the sense of smell
<i>Asnan</i>	—	Eating	—	„ the mouth
<i>Gacchan</i>	—	Going	—	„ the feet

<i>Svapan</i>	—	Sleeping	—	„	Action of the mind
<i>Śvasan</i>	—	Breathing	—	„	the nose
<i>Pralapan</i>	—	Speaking	—	„	the mouth
<i>Visrjan</i>	—	Releasing	—	„	the arms
<i>Gṛhṇan</i>	—	Receiving	—	„	of the hands
<i>Unmiṣan</i>	—	Opening the eyes	—	„	of breath
<i>Nimiṣan</i>	—	Closing the eyes	—	„	„

There are the thirteen actions stated by the Gītā. Readers can, however, take into consideration other acts also. To begin with the acts of 'opening and closing the eyelids may be considered. Every man can say that *he* is *not* doing either of these two acts that they are taking place automatically. Evidently, he can add, the authorship of the closing and the opening of the eyelids does not belong to him. 'Whosoever be the author of these, it is certain that I am *not* responsible for either' everyone can say. The state of one's not being the author of either of these two acts is what can be directly experienced by every one.

The action of the anus is that of excretion. Though a man exercises some control in this respect, he excretes faeces or he does not as he chooses (upto a particular moment), when the pressure reaches its highest limit, he cannot any longer decide whether he should or should not excrete. Besides excreting faeces is not the only action or function of the nature of excretion, does not consist only of the nature of clearing the system of faeces. The letting out of dirt through the pores all over

the body, the perspiration, the letting out of dirt through the eyes, the ears, the nose etc. also are other forms of excretion. And over these latter a man has no control. It is wrong to imagine that the action of the nature of excretion is confined in the human body to the anus only. There are lacs of pores in the human skin and through them is excretion ever taking place and over this kind of excretion man has no control. Man cannot by any means claim the authorship of this excretion.

To turn next to the act of sleeping (*svapan*). Over this too man cannot be regarded as exercising any control. A man who would first decide 'now shall I sleep' would find it impossible to get even a wink of sleep. The proper means of getting sleep is making the sense-organs and the mind actionless. Sleep would be possible only on giving up the sense of one's own authorship of acts. When such an egoistic sense would have ceased to be, when mind would become steady and full of peace, when all actions (of the sense-organs and mind) would cease, sleep would be possible. It is impossible to maintain that sleep is the result of one's own authorship of any kind.

Breathing (*śvasan*) too is not in any way controlled by man. Those practising breath-control keep breath under control for a while with the *kumbhaka*-exercise but even they cannot stop breath from functioning altogether. At the most they can decrease or increase the duration of the *kumbhaka* exercise. The function of breath thus lies outside the range of man's authorship. The

yogins practise kumbhaka of a long duration. But when they do so, the function of breath automatically begins taking place through all the pores of the skin of the *yogins*. Now this latter viz. breathing through the pores in the skin is definitely not under anybody's control. It is therefore impossible to maintain that this function of breath lies within the range of man's control. The control of this function is to be assigned to another power. Readers can well get themselves convinced of the truth of the statement. One should lean against soft cushions on the bed and remain in that or any other comfortable position and without keeping the body under any restraint should stop even breathing with any deliberate intention to do so. There should be no effort either to breathe in or to breathe out. Only such breathing as will take place quite automatically (i. e. as a result of the habit of the system) should be allowed to go on. A little bit of practice would make this possible. And when this is achieved, one would have experienced for oneself how one is not in the least controlling breath, how, instead, the function of breath is related to some other power bringing about both breathing in and breathing out without any effort for the same. When this practice would be complete, one's own absence of authorship in respect of the function of breath is well experienced.

We have seen so far that the eyelids being closed and opened, faeces being excreted, sleeping and breathing are bodily functions going on because of some other power. Evidently then it would be wrong on the part of human beings to have the feeling of authorship of these

actions. Even if men do not try or put in any efforts for these actions, they would continue being carried out by the body. Who then is the author of these ? The One who created this body with a special purpose gets these actions performed by the body. If there is a special purpose that He has in creating this body, He would arrange to see that these actions so very essential for the body being kept steady are got done. An ordinary human being is not aware of the purpose with which his body is created. But the entire universe has been created with the fulfilment of a purpose in view and hence it is quite probable that the infinite bodies that have been formed as parts of this universe too have been formed with a view to having that very purpose fulfilled. We are not able to understand this purpose. But the One who is the author of the universe and who is responsible for its being formed as it is, must needs be knowing it. For the universe being formed or constructed without a purpose is impossible.

“ The Lord stays in the heart of all beings, O Arjuna, causing all beings to go round mounted on a mechanism that they are, through his extraordinary power (māyā).”
(Gītā XVIII, 61)

That the Lord causes the wheel of the whole universe to revolve, *we do not* know. But He definitely knows the cause of the movement of the same,— the revolution of the same— “ My body is but a part of the universe. Along with the latter is it created and destroyed and to be made to revolve. And the aforesaid actions

which are done by it (the body) are done by the movement of that (viz. wheel of the entire universe.) The creator of the body alone knows the purpose of this. We do not carry these actions out nor are we capable of carrying them out." Now if this be so, keep this body at the disposal of its creator. Why does man bring in his egoism and say, ' I do this, I do that ? ' On a little bit of reflection, everyone would be able to understand that the body keeps on functioning even without any of his efforts, and that it would continue to function without any of his efforts.

" If through egoism thou shalt say (lit. think) ' I shall not fight ' that resolution of yours would be in vain. Thy constituent elements (sattva, rajas, tamas) would appoint thee [to battle]. " (Gītā XVIII, 59).

It has already been seen that the aforesaid actions carried out by the body are taking place because of the control of another power over them. They are not taking place because of human efforts. Besides those actions, many others such as the beating of the heart, the circulation of blood in the system are taking place on account of the power of just that highest lord himself. Whether man wishes or he does not wish that the actions should go on, they will go on. The sovereign power of the Lord carries these actions out. Or it may be stated alternatively that there is a special purpose that the Lord has in the creation of this body, that till that is served or fulfilled the body would continue getting itself formed or built and that on that account these

actions would continue taking place. Hence the best course to adopt is to dedicate this body to the one who created it, that the body be offered to Him for His mission or purpose and that our egoism be not allowed to come in anywhere. With this in view has it been said:—

“ A knower of the Reality (or truth as it is, *tattva-vit*), following the path of disinterested action (*yoga-yuktaḥ*) should think ‘ I am *not* doing anything. ’ ”
(Gītā, V, 8)

I am doing nothing through my egoism. This body is functioning while being entirely under the control of the Lord, its creator. He is the author and the supporter of it. The body should fulfil the purpose with which it has been created by the Lord; the power of my egoism is nothing when compared to His power. Even if I wish not, He will get work done by the body. Under these circumstances, why should I try to smuggle my egoism in where it has no right to be and why should I try to disturb the sovereign action [of the Lord] ?

On having thought so, readers would understand that the absence of authorship on our part includes in it the idea of self-dedication with a view to the achievement of a sovereign purpose which is on a very high level.

The acts such as seeing, hearing, touching, smelling, eating, going and taking too, like that of our breathing, are thus got done by the body of a man who is perfect by the Lord. Such a perfect man does not aim at the

accomplishment of his own interest but is keen on the accomplishment of the general good or welfare. Other dealings too of such a perfect man are prompted by the desire to accomplish the general welfare.

An instance would help us get a correct understanding of what has been stated above. There is a soldier, fighting alone with his enemy. He is attacking the enemy as he desires. There is another soldier who accompanies the section of the army he is ordered to by the commander and he (the soldier) does nothing of his own accord. Whatever he does, however, is what he is ordered to do by his commander and he does it the way the commander wants him to. Whose is the greater strength in this instance ? The strength of the soldier fighting of his own accord is considerably less than that of the other who accompanies the section of the army he is ordered to and obeys the order issued to him by the commander, for, the strength of this latter soldier is increased so many times as he keeps himself in close association with the whole group of men in the section of the army.

This enables us to follow how the action on the part of egoism all alone or unaccompanied by anything else is sure to lead to a loss, while when men behave on the strength of the power of a group, leaving egoism to itself, they get themselves made so many times stronger. The former class of men consisting of those who are under the influence of egoism is all by itself and so reduced in power. While the latter class has removed

egoism and joined a group and thus increased its strength. This is the significance of the achievement of [the state of] *not-action* (*a-karma*).

Under the influence of egoism a man considers himself to be the author of actions and experiencing the fruit of actions done in the form of merit and demerit gets himself enmeshed in the same. Now another man, gives up his egoism and has an experience which he would describe thus : “ *I am doing nothing*. It is the sense-organs in the body that of themselves are active with regard to their respective objects. *I do not* impel the sense-organs. It is the Lord who created this body who does so.” His egoism has ceased to act in his body. The actions which take place in his body take place only for the fulfilment of the specific sovereign purpose of the highest Lord. The Lord is as it were acting through the body of this man. On this account it is that such a man is able to have highest achievements to his credit. People characterise him as ‘ a man of meritorious deeds ’ ‘ a high-souled one ’ ‘ one with religious merit as his essence ’ (*puṇyapuruṣa*, *mahātmā*, *puṇyātmā*) etc. and extraordinarily great is the prowess of such a great man.

It is not enough only to say in words that our organs do not function as a result of being impelled by *us*. What is necessary is that there must not be the least bit of impelling in their activities for which our egoism would be responsible. Only when there is no scope left for our egoism, does the impelling by the highest Lord begin. As long as egoism endures, the pure impelling of the

(6) Faultless Action.

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

One who having given up attachment to fruit carries out action, having dedicated the latter to Brahman—he is not affected by evil (or sin), like the petal of a lotus [not affected] by water [in which the lotus grows.] (10.)

[Give up the attitude which takes on this form : I must get the fruit of action, I shall enjoy it. Dedicate all thy actions to Brahman and then carry them out. Action so carried out does not cause any fault to arise and the author of such an action is not affected by it. 10.]

Lord cannot have any scope. This explanation will help readers follow the propriety of the injunctions in Scriptures which require men to destroy their egoism.

The real meaning of the words, ' I do not do anything (*naiva kiñchit karomi*, Gītā V, 8)' on the destruction of egoism having been accomplished is ' I have abandoned the achievement of petty individual or personal objective and devoted myself to the achievement of the wider goal—the objective of the entire community or nation [or humanity.] The absence of authorship or of action mentioned by the Gītā does not, therefore, indicate the absence of action. The phrase ' absence of authorship' or ' absence of action ' indicates the all-pervading nature of the great action of such a person who has destroyed his egoistic sense. This is what is brought out in the following verse :—

(10) The device of carrying out action free from fault is explained in this verse. There are only two conditions which such action must fulfil.

Action free from fault

Action affected by fault.

(1) *Saṅgam tyaktvā*

i. e. having given up
attachments to fruit

(1) *Saṅgam kṛtvā*

Having entertained
desire for fruit.

(2) *Karmāṇi Brahman
ādhāya i. e.*

Having placed actions in
Brahman, in other words,
having dedicated actions
to Brahman.

(2) *Karmāṇi svasmin
ādhāya*

Having placed actions
in oneself i. e. having
the object of serving
one's own purpose by
all actions.

Here it is brought out clearly as to what is action with fault as also what is action without fault. That action which its author performs for his own enjoyment, the fruit of which he is not willing to let others have in the least, that the sole purpose of which is the satisfaction of his own desire for enjoyment of pleasure, that action is one that causes fault to arise, that proves binding (to the author of it) as its consequence and that causes affliction or trouble.

That action, however, the fruit of which its performer does not reserve for being enjoyed by himself, the fruit of which he dedicates to others, offers to others and that action which is intended for the gratification of the highest Lord—that does not affect its performer. The

author of such an action has his bonds removed and as a result the author is not subjected to any affliction or trouble.

Bondage and freedom (or salvation) are thus related to attachment and freedom from attachment (or absence of attachment,) respectively. This can be grasped by referring to the instance of what may happen in a family. If the person who earns all objects of enjoyment in a family were to enjoy all those objects himself, without sharing any one of them with other members of the family, the selfishness on his part would soon cause an unevenness to be produced in the family and this would lead to quarrels in the family and to the destruction of the same in the end. If a person would go on distributing whatever he earns among his own people, however, all the inmates of his house would be leading a life of happiness and delight and they would strive all to enhance the reputation of his family.

The principle may as well be applied to a village and to a nation. All objects of enjoyment, all products calculated to make people happy must be available to the inhabitants of the country. There must not be any impediments in their way of getting such objects. But there are some selfish persons in a nation who accumulate objects of enjoyment and to that extent deprive others of the same. As a result, there is an uneven distribution of wealth and this latter necessarily leads to an increase in the misery of the people. The attitude which takes on the form 'I alone shall enjoy the fruit. I shall reserve it for

myself exclusively. I would not let others have it' is a faulty attitude. Whatever faults or defects there are seen to be arising, they are arising out of this root cause—this defective attitude of some people. Hence whether it be a house or a village or a nation that we have in view, the ruling authority must so arrange the system of the distribution of objects of enjoyment that no person though worthy of them would be deprived of these, and so that no single person would be in a position to have a huge store of the objects of enjoyment in his exclusive possession. In other words, the aim must be not to allow any person to hoard objects of enjoyment.

With this end in view, the Gītā has suggested the two remedies here (1) abandonment of attachment and (2) dedication to Brahman. Every person should give up all attachment (to fruit), every one should put down the attitude which makes him say, 'I alone shall enjoy the fruit' and should dedicate all his actions to Brahman.

What does dedication of actions to Brahman mean ? *Brahman* signifies great, expansive, vast all pervading existence [or power]. Contrary to Brahman is 'littleness' (or the state of being petty).

Brahman

Bhūmā (Greatness)

Samaṣṭi (the entire
community)

Sampūrṇatā

(The state of being
complete)

Little (or *Petty*).

A little (Smallness)

Vyauṣṭi (the mere
individual)

Apūrṇatā

(The state of being
incomplete)

Mahattva

(Greatness)

Pervasiveness

Dedication to all

Freedom from defects

Kṣudratva

(Pettiness)

Being narrow

Accumulation for only
one personBeing tainted or affected
by defects.

When a man carries out an action with the desire of securing advantage for just one individual i. e. with a petty motive, he becomes affected by a defect. When he acts with the desire of securing the welfare of all, however he becomes free from defect ' *Brahman* ' is itself ' *sarva* ' (i. e. all). Dedicating to Brahman is only offering one's own action [why, all one's energy] for or in the interests of the good of all. Here we get a clear idea as to what causes fault to arise as also what avoids fault. Ignoring the welfare or good of all for the sake of the good of an individual is fraught with fault and dedicating an individual to the welfare or good of all beings is the cause of absence of fault. This is what is gathered from what, the Gītā states here.

' *Brahmaṇi karmāṇi ādhāya* ' (Gītā V, 10),

i. e. 'having dedicated actions to Brahman'— this signifies here that one should dedicate the fruit of one's own actions with a view to securing the purpose of 'the perfect' (*sampūrṇa*). Dedicating action to Brahman, carrying out action with a view to winning the Lord, or achieving the objects of human life for the gratification

of the Lord,—all these mean one and the same thing. Dedicating our action to Brahman, to the highest Lord to the Lord is in effect the same thing as continuing to put in one's efforts for the welfare of the world, for the good of the humanity, for the well-being of *all*. How can this be possible ? This practice can be perfected by enhancing one's own sense of doing what is in the interests of public good. Or with this end in view a man may follow what has been said in the two preceding verses. A man would then think : I am *not* doing anything with this body. I have dedicated this body to the one who created it and who controls it. He should now impel 'this body to get anything He wants done by this body, for, the latter no longer belongs to me.' Having thought so, he who destroys his egoism,— he has a divine inspiration and all acts are carried out with the help of his body due to that divine inspiration itself. On this account does he become free from the aforesaid defects or faults of action. By dedicating one's body in its entirety and one's life to Brahman, or to the highest Self or to the Lord—obviously by destroying one's egoism altogether the person who makes this body go through several actions or carry out several actions, becomes Brahman, the highest self or the Lord and as a result of this all actions done by him attain an universe-wide significance. A person of this extraordinary fitness or (spiritual) equipment is very rare :

“ Some one from among thousands of men strives for [winning] perfection. Of even those who strive

[only] some one knows *Me* in *My* real essence"
(Gītā VII, 3)

So small then is the number of persons who become 'high-souled' or perfect (*siddha*). It is desirable, however, that as many more persons would try as possible to go along this path. No one should insist on being able to secure the highest perfection instantaneously. On efforts having been put in, perfection is sure to be secured. But it is not necessary to think about the perfection at the time that the effort is begun. The purport of action being dedicated to Brahman is thus extremely important. It is indeed fraught with a profound significance.

'How is action dedicated to Brahman?' Many would raise such a question at this juncture. The answer to the question is simple and straight. This universe is a form of Brahman itself. All the forms in this universe are in fact forms of Brahman alone. This theme is to be further expounded in the eleventh chapter. The greater the amount of service we can render to this Brahman, the better it is for man. This service must be characterised by a total absence of opposition and injury. This means that we must not bring our private hatred to bear on it. There must be no attachment or desire for enjoyment associated with this service. And there must be a sincere effort to increase the amount of service ever more. We can begin with any part of the whole human species or the entire animal species with a view to dedicating to it the fruit of our action. A beginning can be made in this respect by giving up attachment to the fruit of individual

(7) Purification of the Soul

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति संगं त्यक्त्वाऽऽत्मशुद्धये ॥११॥

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ११ ॥

Followers of the path of disinterested action carry out action with their body, mind, intellect or with only the sense-organs, having given up attachment [to fruit]. (11)

A follower of the path of disinterested action wins the highest [i. e. abiding] peace, having given up the fruit of action. One who does not follow the path of disinterested action, however, being under the influence of desire, attached as he is to fruit, gets himself bound down [by action]. (12)

actions. Once egoism and attachment to fruit are got rid of, all that remains then to be achieved is the concern of the highest Lord. The Lord will get Himself served in keeping with His own desire. He can best decide how this should be got done.

Readers should grasp the two principles— (1) that of the abandonment of attachment to fruit and (2) that of dedicating the actions to Brahman. For, just these two principles are the most important themes dealt with in the Gītā. The two enter into every aspect of human life and the greater the measure of a man's success in faithfully following the two principles, the higher would the aspirant rise. This enables man to have his soul purified. To turn to the instruction the Gītā imparts about this:—

[*The aspiring yogī gives up desire in keeping with the rules of Karmayoga and performs actions with his body, mind, intellect and the sense-organs only and as a result of this his intellect is purified. (11.)*

On account of the abandonment of the desire for fruit, the follower of the path of disinterested action secures highest peace. Those, however, who carry out actions being led to them by their attachment to the fruit thereof, get themselves fettered by just this attachment of theirs. (12.)

(11-12) The questions— (1) how does a follower of the path of disinterested action follow the discipline of the path ? and (2) what is the fruit he wins by following the discipline of the path ? ' are considered here. These verses are highly instructive to an aspirant. The followers of the path of yoga (i. e. karmayoga) give up their attachment to fruit and carry out actions with a view to having their soul [or being] purified:—

‘ Yoginah saṅgam tyaktvā ātmaśuddhaye karma kurvanti ’ (V, 11)

Followers of the path of action do perform action, but they do it only after having given up the desire for fruit. Their idea is ‘ I do not want to have for myself the fruit of the action I am carrying out. May the fruit be dedicated to or placed at the feet of the highest Lord. ’ It is this spirit of sacrifice which influences their actions. It has already been brought out in the exposition of the preceding verse that ‘ dedication to the highest Lord ’ is

the same thing as offering for the good or the welfare of the community. Our body has many limbs such as the hands, feet etc. These limbs act individually; but the fruit or advantage of the acts of all of them is had by the body and as a result the body remains healthy. When one of the limbs would insist selfishly on having a greater amount of enjoyment for itself, it has to be concluded that there is a disease which is affecting it or *would soon* affect it.

While blood is circulating all over the body, if a limb selfishly decides to accumulate as much blood as possible for itself, there would be a swelling up of the limb and the disease by which the limb will be affected would soon subject the whole body to an otherwise avoidable trouble. An individual's selfishness or extra-attachment to fruit puts not only the individual himself or herself to trouble but such a selfishness causes trouble to that [community etc] of which the individual is a member. The selfishness of an individual renders the entire nation dependent-subjects it to abject slavery. History abounds in instances in support of this last statement. The abandonment of attachment to fruit, therefore, is the principal means to the winning of spiritual perfection. The Gītā has consequently taught abandonment of the desire for fruit or attachment to fruit again and again. Longing for fruit is fraught with a very strong attachment and it is this attachment itself which is a fruitful source of defects.

ABANDONMENT OF FRUIT BRINGS ABOUT
THE HAPPINESS OF ALL.

Performance of action will necessarily have a fruit of its own. Now if the author of an action gives up this fruit according to the discipline of the *karma-yoga*, what would happen to it after its having been abandoned? This is a question which in fact need not be considered by the author of the action. For, the Lord subjected to whose control all the dealings in this universe are proceeding, would decide how this fruit is to be used and where. The follower of the path of disinterested action need not worry about it.

For a clearer understanding of this principle of the abandonment of fruit an instance may well be referred to. All the subjects of a particular state perform their actions and dedicate the fruits thereof to the administration. This evidently means that the subjects give up the fruits of their action. The Brāhmaṇas, Ksatriyas, Vaiśyas, Śūdras, the most lowly perform their duties in the fields of knowledge, bravery, trade, craftsmanship, service etc. and all abandon the fruits of their actions. Naturally the fruits of their actions get themselves accumulated in the king's or state's treasury.

No individual keeps any amount of wealth. Not even the slightest 'possession' is had by the subjects. The administration which is the guardian of the subjects itself provides all the requirements to them. In such a system of government, doing one's own duty to the best

of one's ability is the proper course for the subjects to follow. The subjects have no claim in regard to the fruit of the actions. All those belong to the administration. The fruits of the sum total of the duties performed by the subjects will get themselves accumulated in the state treasury and whenever subjects would experience some difficulty or would have some want, the difficulty would be removed or the want provided for by the administration itself. All wealth belongs to the administration which is the guardian of the subjects:—

Kasya svid dhanam (Vā. Ya. 40, 1; Isa Upa, 1)

(*Kaḥ vai Prajapatiḥ*) *Ka* is the name of *Prajā-pālaka* i. e. the guardian of creatures and all wealth belongs to Him i. e. to the guardian of all creatures. No one else has any claim to wealth. Wealth here signifies only the fruit of the action of the creatures. Wherever there is such an administrative institution that looks to the interests of and guards the subject (creatures) and wherever the subject (creature)s carry out their duty but do not keep the fruit of their actions or wealth with themselves,—instead, wherever they offer it to the guardian of the subjects for being added to his treasury and wherever the guardian of the subjects makes all the necessary arrangements for securing the welfare of all the subjects, the latter enjoy the highest amount of happiness, delight and peace. For, the countries where every individual makes it a point to go on accumulating all the wealth acquired through his or her actions and where, consequently, there is an uneven possession of wealth,

there are some persons who have a number of comforts without working for them at all and there are others who even after having striven in the utmost are not able so much as to have the minimum of their demands met properly. It is due to this unevenness alone that all the unhappiness and all the trouble in the world are caused. For this the best course is:—

(1) This that every man shouldⁿ carry out his appointed duty as skilfully as possible and in such a way as to do full justice to his own capacity (*Karmaṇi eva adhikāraḥ te*, Gītā II, 47)

(2) That he should not claim the fruit arising out of that duty (or action) so carried out. Whatever fruit (wealth) will accrue to him as a result of his actions should get itself accumulated in the treasury of the guardian of the (subject creature)s (*mā phaleṣu kadāchana*)—
(*ibid*)

(3) That he should not carry out any action with the purpose of accumulating the fruit (wealth) arising out of his action for being used by him personally thus showing a sort of personal desire or longing (*mā karma-phala-hetur-bhūḥ*) (*ibid*) and

(4) That he should not accept the wrong decision of not doing anything or performing any action at all because of the fact that the fruit (wealth) arising out of action is not to stay with him or be in his possession (*mā te saṅgostu akarmaṇi*— *ibid*).

The four aphorisms cited above indicate the excellent administration of the state which has the highest happiness of all subjects as its motto. Readers should carefully understand this and meditate as to how in this the best of administrations all the subjects are happy. This discussion will enable all, it is hoped, to understand the supreme necessity of giving up all ideas regarding the connection of the fruit with the acts done by a man. If every individual gives up the fruit of his or her activities for the sake of the society, every one would have more happiness, more delight and more peace than would otherwise be possible. Under such an administrative system, there will be none who is unhappy. Thereby giving up the connection with the fruit of one's own action, one brings about the good of all (*sarva-bhūta-hite ratāḥ* Gītā, V, 25, XII, 4) will best be understood in the light of this discussion and they will have realised the importance of giving up attachment to fruit.

We have considered here only a village or a nation. The divine Gītā considers the *well-being of all beings*. Naturally while deciding the latter it is not only the aggregate of human beings alone but that of all sentient creatures that has to be thought of-when *all* men will give up their attachment to fruit and carry out their respective duties to the best of their ability and when none will be without *karman* i. e. unemployed, all the creatures will be in a position to secure a greater and greater amount of happiness. The Gītā has thus given its concept of the institution in charge of the administration

of a country. It is difficult at present to prophecy as to when all people will carry out these instructions. There is no doubt, however, regarding the fact that when these instructions will be carried out, all will win happiness, delight and peace. Such is the importance of giving up all attachment to fruit. Readers should ever remember this principle.

SELF-PURIFICATION THROUGH ACTION.

Absence of purity causes trouble while purity ensures happiness. Impurity causes diseases which make the body suffer so much. When the body becomes pure, diseases are removed. Thus impurity causes defects to arise in the sense-organs, mind and intellect and purity removes the same defects. When every human being will become pure in this way the entire human species will be pure. Every man need not wait and consider whether the whole human species has or has not become pure. He must endeavour for his own purity. Even if a single human being becomes pure in this way i. e. pure in the absolute sense of the word—there is only advantage that is derived by *all* men. For, even when a single person becomes pure, the state is certainly much better than the one where every one is impure. To that extent, the whole species has been purified. Having considered this, everyone ought to be prepared for self-purification.

Our purity—whether in respect of our mind or in that of our soul, is brought about by action alone. Even in ordinary matters this is true. A bath thus purifies the external part of the body and here [taking] bath is an

action. This is what Manusmṛiti has to say in this connection:-

‘ The limbs are made pure by water, the mind is made pure by truth, the soul of a being is purified by learning and austerities, while (his) intellect is purified by knowledge.’ (Manu. V, 109.)

A bath, preservation of truth, acquisition of learning, penance (or austerities), acquiring knowledge are all *actions* purifying man. Action with or without desire which is enjoined on man (by scriptures) is such as purifies human mind.

Control of mind and body, austerities, purity, endurance, straight forwardness, special knowledge and faith (in the existence of the all pervading Lord) are the actions laid down for Brāhmaṇas. Bravery, [manifestation of his] lustre, courage, carefulness (vigilance) not running away from a battle, donating (liberally) and exercising authority—are laid down as essential for a kṣatriya. Agriculture, cattle-rearing and trade are laid down for the Vaiśyās. Craftsmanship and service are the actions laid down for the Śūdras (Gītā, XVIII, 42-44). All these actions are capable of purifying man. Sloth makes a man impure, while the achievement of the human goal (*puruṣārtha*) removes all defects.

Many would feel inclined to put a question at this juncture-- ‘why does sloth cause defects to arise?’ The reason is that every man necessarily wants some kind of enjoyment or other. He definitely stands in need of a

minimum of space, food, water and cloth. A man given to sloth ever remains inactive and never bestirs himself with the result that he does not put in the necessary amount of work to enable himself to get anything and thus remains plunged in poverty. But *hunger* does keep on goading him, troubling him. This goading leads him to such evil doings as theft, untruth, injury, sexual immorality etc and thus does the idle person get himself involved on a series of defects. This would enable the readers to understand how giving up of actions results in so many defects arising and how carrying out of actions is the only way of getting oneself freed from defects.

By performing action (of some kind or other) alone is wealth acquired. Action is wealth. Wealth brings a man the necessary enjoyments. As he is all the while busy thinking about action prescribed by scripture, he finds no time to devote to evil thoughts. As he is ever busy doing some action or other, action keeps on getting itself transformed into the required enjoyment and thus life becomes happy. Thus does action bring about the removal of defects and the purification of mind. It is for this reason that a man should keep himself busy all the time doing action which is good. For, this path of action is one that helps him accomplish his own spiritual elevation. On this account has it been said in the Gītā that—

‘ The followers of the *yoga* carry on action, having given up attachment, for the purification of the self.’
(Gītā V, 11)

This exposition of the *karmayoga*, it is hoped, will enable the readers to understand how *karmayoga* helps a man secure his spiritual elevation. 'One devoted to *yoga*, having abandoned the fruit of his action, secures lasting peace, while one who does not follow the path of *yoga* (i. e. disinterested action), being attached to fruit, gets himself bound down by what he does with the desire [for fruit]' (*Gītā* V, 12).

The truth of this readers would be able to follow easily in the light of the exposition contained in this section.

Earlier in the course of this exposition it has been stated that (1) every man should carry out his duty with the highest amount of skill (2) that he should not accumulate the fruit in the form of wealth arising out of his acts-but that he should keep it in treasury of the guardian of the subject (creature)s for the benefit of all (3) that no man should act with the purpose of increasing his own enjoyment and (4) also that no man should remain idle or without action at any time in his life. If these rules of action are well grasped and remembered it would be easily understood as to how by giving up or offering the fruit of one's action, one acquires highest peace. Every follower of the path of disinterested action is sure in his own mind that the guardian of all subject (creature)s would help him maintain himself. Thus there is no anxiety regarding his own maintenance that ever makes him lose peace of his mind : similarly, as the fruit of his action in the form of wealth is deposited in

the treasury of the guardian of subject (creature)s, the anxiety regarding its protection never worries him.

Thus the follower of the path of *karmagoga* has anxiety on neither of the two scores— (1) protection of wealth and (2) his own maintenance. One who keeps the remuneration of his action with himself, is anxious regarding its safety and keeps himself busy purchasing things necessary for his maintenance, does not get peace of this type. On a little bit of consideration would the readers find out for themselves that a man ever engrossed in securing personal happiness—one besmired by a longing for enjoyment would always be bereft of peace, afflicted and worried. He would, besides, get very few enjoyments. For, he can aspire at the best to secure what he would as a result of his own action. But the one who offers all his doings in the interests of all the beings automatically secures an infinite number of enjoyments. For, it is Prajāpati himself who looks after him and arranges everything for his maintenance. How would he experience dearth of anything then ?

Here it is made quite clear as to how the follower of the path of disinterested action wins peace by dedicating the fruit of his action and further how selfish persons given to enjoyments have no peace as a result of their eagerness for enjoyments. This deserves a special consideration by the readers. There is only one line that now remains to be considered yet. It is:—

‘*Kāyena manasā buddhyā kevalaiḥ indriyaiḥ api yoginaḥ karma kurvanti...*’

‘ Those who follow the path of yoga carry out action with their body or mind or intellect or sense-organs alone’ (Gītā V, 11). What carrying out action with body etc, alone means and *how* this is carried out must now be considered. The dealings of an infant take place without the mind and intellect being brought to bear on them. When the body arisen out of the five elements sleeps along with all the sense-organs, it is the mind which all by itself (or alone) remains active in the dream condition and the body and the sense-organs do not function at the time in the sense that they are not active. When a person is intoxicated or driven mad, he has no consciousness of the acts he is doing. For, his mind is not working at the time as in the normal condition. In a like manner average men also are seen sometimes to be acting only with their body or only with their mind, intellect and sense-organs. A *yogī* ever controls his mind, intellect etc, and as he keeps them aloof and gets such actions done by them as are quite in keeping with their natural inclinations i. e. as these instruments of his are automatically carrying out actions, he is not affected by them. This state of there being no defect affecting the *yogī*, though he acts, is the result of there being no egoism on his part. This is quite an important principle worthy of the attention of the readers. Wherever there is egoism, there is defect. Regarding the truth of this proposition, there is no doubt. As there is no egoism in what an infant does, there is no defect even when the infant carries out an action. A young lady is touched by an infant, and by a

young man. But there is a world of difference between the two contacts judging from the effect of the same. This instance will enable the readers to understand where precisely the source of the defect lies. When an infant looks at a young lady and touches her limbs he does so with his eyes alone, with his body alone and consequently there is not the least amount of passion produced in him and on this account does the infant remain free from defect. In the case of a young man, however looking at or touching the limbs of a young lady, there is his egoism that has got itself associated with his mind and intellect, with the result that there is passion produced in him and thus the young man *is* affected by defect.

A state similar to that of an infant is the natural state. By practising yogic exercises, self-control, firm devotion, freedom from affection etc, a yogi re-gains that state. When the natural state is thus regained, a yogi acts with his body only, mind only, intellect only and sense-organs only and remains free from defect. If a man keeps himself aloof from egoism till the natural state is regained, the same thing (as stated before) can be achieved. But achieving it with effort and carefulness, *every time* is a little difficult. If there be even a slight slackness in the efforts or a little looseness in the care to be exercised, egoism would rush in and cause defects to arise. It is proper, therefore, to exercise care all the time. At the time of practising yoga-exercises it is necessary to exercise the same amount of care and vigilance. The state of a person who has reached perfection as a

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

A person exercising control over himself (and) possessed of body remains happily having [first] renounced mentally all actions without doing anything or causing anything to be done in the city [in the form of this body] with nine-portals. 13.

[Control all the sense-organs, cut off the relation of the mind to the action-even the remotest one and let action take place in keeping with the nature of the constituent elements (*sattva*, *rajas* and *tamas*). By so doing, it would be possible to secure happiness in this body without either doing anything or causing anything to be done by others], 13

result of such a repeated application to the practising of yoga-exercises is described in the following verse, to which we may now turn:—

(13) In the city in the form of this body there are the nine gates—the two eyes, the two ears, the two nostrils, the mouth, the organ for passing urine and the anus. Hence is this city called the *dwāravatī* ' or the one possessed of gates. This has come into being as a result of the mercy or favour of the divine Lord. Evidently this has been created by the Lord with a special purpose. The owner of this city is that divine Lord, and not any individual being. The latter cannot say, 'I own this city ' On this line of thought having been taken, the false identification of oneself with the body, the egoism which one brings to bear on it is removed and it becomes easy to realise how the individual is only an *atithi* or a guest who comes to this city without the date of arrival being

fixed. The individual thus understands that if it is another's house to which he has come without the date of arrival being previously fixed, one day he will have to leave it this latter day too not having been previously fixed by him. He would thus soon resolve. ' I shall remain here as a mere guest. ' The resolution will be immensely useful in removing the mischievous influence of egoism.

The purpose of the highest Lord in the creation of this body ought to be realised. If under the influence of egoism, I put this body to any other use, the original purpose with which it was produced would perhaps not be fulfilled and till that purpose is fulfilled it will be necessary to put this on or to come to it as a guest again and again. With a view to avoiding this calamity, it is necessary not to allow our egoism to push itself in and interfere with our dealings. If our egoism does not thus push itself in and interfere, there is no impelling or goading for which *we* would be responsible and as brought out by— ' neither doing, nor causing to do '

naiva kurvan, na kārayan— (Gītā V, 13), the state of being no author would be experienced by us. This state would be impossible of achievement, however, till the time that our egoism will interfere. Egoism is sure to do something and to cause something to be done and as a result of this it will be necessary to experience grief etc. It is, therefore, necessary to destroy our egoism root and branch.

Like the traveller staying for a few days at some one else's house, we must stay in the temple of the highest Lord in the form of this body with the nine gates. If the readers succeed in regarding this body as the temple of the highest Lord and if they develop the attitude of being mere sojourners or guests who have come to the temple to stay there for a while, if they can have this attitude firmly fixed in their minds, there would be no delay in their being able to win the highest perfection.

One staying as a guest at others remains as far self-controlled (*vaśī*) there as possible. He does not allow his inclinations and propensities to have any undue freedom. He does not exercise authority over the servants there. He watches the good and the bad work done by the servants in the house but is himself only a witness to them. For, before long, he is to leave the place and therefore he does not want himself to be related to the fruit of action there—

(*manasā sannyasya sukham āste*). Having known that he is in no way related to the happenings there, he remains happy with himself. There is no anxiety regarding the payment to be made to the staff of servants there that worries him. Nor does he consider it necessary to keep any record so as to enable him to say whether a particular servant has or has not put in the expected amount of work. He would stay there just as long as he would like to and rest himself there and the moment he feels it necessary or proper to leave, he will leave the

place. One who would stay in the temple of the highest Lord thus like a guest, would easily win the highest happiness. This is what is mainly intended to be brought out by ' the residence in this city with nine gates without either doing anything or causing anything to be done. '

It being the very nature of this body to act, no [creature or] being would find it possible to remain in-active even for a moment (Gītā III, 5). This is quite true. But it is only meet at the same time that such action as will be done should be done at the instance and according to the instructions of the One who owns this temple, that there should be no smuggling in of *our* egoism and its goadings there. Only then would it be possible to avoid the heavy burden of anxiety or worry caused by egoism which otherwise would have unnecessarily to be borne by us. As soon as the urging of our egoism stops, the urging of the Lord begins to act. Whatever action is performed, being urged by that Lord thus, is action performed for the welfare of all beings (Gītā V, 25; XII, 4).

For, He is all-pervading and it is His nature to secure the good of all. Action which is done on being impelled by Him is pure and the individual self staying in the body as a witness is not affected by it. For this reason has the instruction been given here that one should stay in the body as a mere witness. The means to be free from the fault of action is to do or cause to be done no action as a result of one's own goading or urging, to keep this body at the disposal of the highest

(8) Delusion Arising out of Ignorance.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

The Lord creates not the authorship, the actions of the people, not [either] the connection between the actions and their fruits. The constituent elements (*sattva, rajas, tamas* in their combination) themselves [of every one] do every thing [lit, proceed to act]. The all-pervading Lord accepts nobody's sin, nobody's merit. As the knowledge of beings is screened by (or covered by) ignorance, creatures get themselves deluded. (14-15.)

[*The authorship of the people, the action arising out of this authorship and the fruit accruing to people in consequence or as a result of that action—none of these is*

Lord with a view to having acts urged by Him done and to see whatever action will be carried out by this body in the capacity of a witness. Blessed is the person whose body is thus devoted as a result of being impelled by the highest Lord to the good of all. It is at once the duty and the goal of everyone to achieve this state of being blessed. Those who do not endeavour to be blessed in this manner are deluded through ignorance. The following two verses impart an instruction that deserves to be remembered in this connection:—

created by the Lord. It is the (sattva, rajas, tamas combination of the constituents or) nature that bring these into existence. The Lord does not take over any body's merit or demerit. As the knowledge of people is wrapped up in ignorance, men get themselves deluded (14-15)].

(14-15) People who do not give up egoism and carry out actions with attachment to fruit are pained by the fruit of their actions. When they find their pain insufferable they exclaim ' see this misery which the Lord has caused to fall to my lot ! What can we do under the circumstances ? Thus are people heard often to say that the Lord is the cause of both their happiness and misery. But this is mere ignorance of the people. For those men who carry out action under the influence of egoism—just those men and none others are afflicted by misery arising out of the fault of that action. If this fault or this demerit has arisen out of just what the man has done himself, what is the propriety of blaming the Lord in the matter ? It never would be reasonable to put one's hand into fire and say the Lord has burnt it down. One who smuggles in his egoism and says he has done this thing or the other, deserves to experience the fruit of his own action. What use would blaming others be ? Nothing would be achieved by shifting our responsibility on others. The straight path in this respect is that a man should either abandon his egoism or be prepared to experience misery. When one secures happiness, claiming this as an outcome of one's own action (saying ' I achiev-

(9) Knowledge Throwing Light on the Highest Principle.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

Those who have that ignorance of theirs destroyed by the knowledge of the self, their knowledge, like the sun, throws light on that highest [principle]. Those whose intellect takes delight in that [highest principle], those whose soul has become one with that, those who have taken their firm stand on that and those whose mind is intent on that, have their sin washed away by knowledge and they are released from the circuit of birth and death. (16-17.)

ed this) and blaming the Lord for misery as soon as the latter presents itself to one, (saying ' the Lord has caused this to fall to my lot ') is a mere delusion arising out of one's ignorance. Men say so as their knowledge is wrapped by ignorance. In fact it is their egoism and ignorance alone that deserve to be blamed and the responsibility for this rests with none else. Men reap as they have sown. All this happens in keeping with nature [*sattva, rajas, tamas* combination of the constituents of a man]. But through ignorance men try to shift their blame on others and through delusion they make a statement to that effect. The following two verses state how the self-illuminating knowledge manifests itself to those who have removed this ignorance:—

[By the acquisition of knowledge is the ignorance of the aspirant removed and on account of that knowledge the light of the highest principle or self manifests itself to him. Like the sun which is visible in the sky, the highest Lord is patent to him. On such a realisation the intellect, mind, firm stand and meditation—all these get themselves concentrated on that highest Lord and this aspirant gets himself absorbed in Him. When he gets himself thus absorbed in Him, the aspirant becomes sinless and gets himself released from the circuit of birth and death]. (16-17.)

(16-17) Like darkness getting itself dispelled at the appearance of light, ignorance gets itself destroyed as soon as knowledge is secured by man. Like the sun that has no idea of darkness, like nectar that knows not death, like the goddess of wealth who knows not poverty, knowledge knows not, permits not, ignorance. Knowledge of a science acquired by man removes the latter's ignorance about the same. This principle is applicable to even ordinary secular learning. But the term knowledge in the present context indicates knowledge of the highest principle or self. Understanding applying itself to liberation (*mokṣe dhīḥ*) is called ' knowledge ' (*jñānam*). On the acquisition of this knowledge, as there is knowledge of all that deserves to be known that is secured, all one's ignorance i. e. evidently one's ignorance regarding the self is totally removed. As soon as this ignorance is removed, the highest Self manifests itself like the sun to him. Read the following from the R̥gveda regarding this:—

“ That highest place of Viṣṇu i. e. all pervading one, those possessed of knowledge ever behold. Like the sun manifest in the sky, the highest Lord manifests himself to them. Learned, doing their work skilfully, intelligent and ever vigilant that those who have secured the highest knowledge are, they alone behold the highest place of the all-pervading Lord in a shining condition.”
(R̥gveda 1,22.)

Hence has this been stated in the Gītā—

Teṣāṃ jñānam tat param ādityavat prakāśayati.

‘ Knowledge of those knowing ones renders the highest position [as clear] as the light of the sun. ’ This obviously means that like the sun appearing in the sky, that highest place manifests itself to those knowing ones.

One who has once seen that highest place is absorbed in it. Four terms from the 17th verse are particularly worthy of consideration in this respect. 1 (*tadbuddhayaḥ*) Their intellect understands only one topic or object-not allowing any other to come within its range. The one topic or object grasped by their intellect is the highest Lord. Knowledge of the highest Self alone, of the Lord alone presents itself to their intellect and that knowledge alone is ever awake in their mind. 2 (*tadātmānaḥ*) Those whose self has become identical in nature with that [Lord], those whose mind or internal organ has become absorbed in the highest Lord, those who take delight in matters related to the highest Lord. 3 (*tanniṣṭhaḥ*) Those who have taken a firm stand on the highest Lord and 4 (*tatparāyaṇāḥ*), those

who consider the acquisition of this highest place as the goal of their life. Thus are those possessed of knowledge tinged by the Lord's hue and hence have they all their sins or faults washed away by knowledge. Thus do they become free from fault, free from taint, spotless and clean.

As their intellect, soul, mind, heart have all become of the same nature as the highest Lord, absorbed in the highest Lord, matters such as enjoyments etc, matters such as sexual desire, anger etc, find no room for themselves there. On this account faults are not possible in their case. It is the nature of the heart that it admits only one theme at a time into its range. If sexual desire etc, abide in the heart, there would be no room for devotion to the highest Lord in it and if devotion to the highest Lord stays in the heart, there would be no room left there for such insignificant things as sexual desire etc. In view of this rule it behoves the aspirant not to allow any room for the insignificant things such as desire etc. He should strive and keep his heart ever engrossed in thoughts of the highest Lord. Thus would he attain joy that would endure. There is no other remedy, no means of securing uninterrupted joy. Letting our heart take in such matters as desire, anger etc, would enable us to have a little happiness for a while and a little unhappiness on other occasions. As long as the heart is intent on objects of pleasure, it would be impossible to secure uninterrupted joy. It is possible to secure uninterrupted joy, unlimited joy with the help of only one experience viz ' we are full

of or pervaded by the highest Lord.' Similarly, along with this, on account of being full of or pervaded by the highest Lord, men, 'attain the state free from coming back to the mundane existence again (*a-punaravrittīm gacchanti*)' (Gītā, V, 17.)

They thus get themselves released from the misery of being subjected to the circuit or round of birth and death. 'Moving like a wheel' or 'coming back' are terms which signify being born again as well as the wheel of happiness and misery. In this mundane existence happiness follows misery and misery happiness. This wheel of happiness and misery is ever rotating. Day and night is this Time-Wheel moving. There is also the wheel of birth and death. There are in fact, many such wheels. A man is caught up in these, rotates with these, becomes insane, is afflicted, and troubled. As long as this one will be plunged in the enjoyment of objects of pleasure, it would be impossible for him to be free from the wheel of the pairs of opposites. All his dirt is washed away only by one thing viz, being full of the highest Lord and only thus is he released from movement along with this wheel. The next couple of verses describe the attitude as it is developed, on the aspirant's being ever full of the thought of the highest Lord. To turn to them:—

(10) Seeing all With Evenness.

(*Sama-darśana*)

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पंडिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

Those possessed of knowledge see with evenness [the same all-pervading Brahman], a Brāhmaṇa rich in possession of learning and modesty (or discipline), a cow, an elephant, a dog and one [i. e. a cāṇ-dāla] who cooks [and eats] dog's flesh. Those whose mind has become steady in this [attitude of] evenness [towards all], by them is conquered the round of birth and death even in this life. For, Brahman alone is there even and free from defects [situated everywhere] and those [men who see Brahman everywhere] are ever situated in Brahman i, e. become absorbed in Brahman. (18-19)

[Those who secure right kind of knowledge of Ātman, those high-souled Ātman-knowing ones, experience in Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdrās, Cāndālas, birds, beasts, trees etc, Brahman which is present in all entities in the same manner and to the same extent. They see in the various entities-- in all of them-- the self-same Brahman. Those who thus intuitively realise Brahman everywhere as though conquer birth and death and secure immortality. For, Brahman free from defect is present alike everywhere, and on this faultless Brahman they take a firm stand and thus become faultless themselves.](18-19.)

SEEING THE SAME [BRAHMAN] EVERYWHERE.

(18-19) If one casts a glance at the world, one sees only distinctions such as high and low everywhere. If there be anything in the entire creation, it is just this distinction. As it is only this distinction which is patent to an average man, the *sama-darśana* or seeing the same highest principle present everywhere explained by *sāstra* or sacred works (Scripture) is what he cannot follow properly. Who would throw away the patent in preference to what is not patent ? This same is the feeling of all persons leading a primarily secular life. It is, therefore, necessary to consider here whether in fact there are (or there are not) distinctions in this creation.

The Gītā states in this verse:— ‘ Human beings such as a knowing and well-behaved Brāhmaṇa and an ignorant and ill-behaved Cāṇḍāla,— similarly beasts such as a cow, an elephant, a dog—all these must be regarded with an attitude of evenness. ’ It would obviously be wrong to look at them with an attitude characterised by unevenness. The faultless and even principle which is present in these must be seen (and realised by all). That is Brahman and on that having been seen (and realised), there is the highest victory won in this world (*sargajitah*).

Here a question arises :— Are a Brāhmaṇa and a Cāṇḍāla on the same level or like each other ? It may as well be asked : Are a human being and a beast, a dog and a cow each other's equals ? That they are not each

other's equals, that they are not on the same level is our usual experience. A Brāhmaṇa gives instruction and teaches discipline to those who badly stand in need of the same, while a Cāṇḍāla leads a sort of life where he ever remains dirty. A cow yields excellent milk which has a high nutritive value, while nothing like this yielding of milk is possible either for a dog or an elephant. When this difference between one and the other is patent to us all, how are we to develop an attitude of evenness towards all of these ? Do those possessed of knowledge not know the difference in the utility of cows and dogs ? Is it ever possible that there will be any similarity between these two classes ? Even when this difference between the two is quite patent to us, how would it be possible for us to regard the same with an attitude of evenness,—to consider both to be on the same level ?

Doubts such as these often present themselves to the minds of average men. The reply to the query stated above is that even a man possessed of knowledge does experience the difference and know that milk can be had from cows, that dogs keep an excellent watch, that elephants carry very heavy loads. He does not approach a dog for the purpose of milking nor does he entrust to a cow the work of keeping a watch over his house. Even while experiencing this difference, he regards either with an attitude of evenness. The experience of both- a knowing person and an average man- so far as the appreciation of the distinction between one and the other is concerned is the same. But only the knowing person can maintain an

attitude of evenness. How this attitude of evenness can be reached is what ought to be considered here.

Take ornaments of gold for instance. Some of them are to be worn on the head, some round the neck, some on the bosom, some on the wrist, some round the waist and some on the feet. Even men possessed of knowledge are aware that an ornament to be worn on the nose can ill suit the hand and that a bracelet would never be the proper ornament for the nose. They never wear the ornaments thus changing their respective places. All the same, they experience equality or evenness in respect of all the various ornaments in that all of them are fashioned out of gold, are essentially 'gold'. Take any of these ornaments, it has its essence-being made of gold- the same as that of the rest. Thus if a jar, a pitcher are fashioned out of clay, all of them will have the same nature viz. being clay in essence. An infinite number of brass vessels and copper-vessels are made by the brass-smiths and the copper-smiths. Every vessel has a separate existence of its own so far as the practical view i. e. the one relating to the use of the vessels is concerned. But so far as being made of brass and being made of copper are concerned many of the former class as also of the latter have a common feature or sameness of essence. Whatever be the vessel, so far as its material or constituent cause is concerned it must be copper or brass or clay. This is what has been made clear by these examples that though from the practical point of view there is difference that is experienced, the realisation of non-difference is possible in all those cases from the stand-point of evenness.

A mosquito is one of the smallest and an elephant one of the biggest of creatures. But apart from the smallness of the former and the bigness of the latter, both are on the same level in point of being creatures or live beings. Similarly though a Brāhmaṇa, a Cāṇḍāla, an elephant, a cow, a dog, a mosquito etc be belonging to different categories, all of them are living beings. and as living beings they have some common characteristics of living beings. This is the sameness of their level viz, *all of them being living beings*. Life is equally dear to all. Death is equally dreaded by all, Thus the sameness of all is well worth being studied. A serpent-bite will cause the same amount of pain to a Cāṇḍāla as to a Brāhmaṇa. In sleep both experience the same state. Thus viewed, the sameness of the level of both is well appreciated. Read in this connection:—

‘ O Arjuna, one who sees everywhere i. e. everyone by comparing the latter with himself and has the same attitude towards happiness and misery,— he is considered the highest among the followers of the *yoga*.’

(Gītā VI, 22.)

Here the attitude developed by comparing everyone to oneself is taught. The state in which a man regards all as himself is the highest. This is the difference between a beast and a human being. A man possesses this attitude developed by comparing others to oneself. As a beast is never in a position to take this attitude, man is on a higher level than the beast.

Higher even than the attitude developed on comparison of others with oneself is the *sama-dṛṣṭi* or attitude of evenness, sameness. For, *sama-darśana* signifies *Brahma-darśana* or the intuitive realisation of Brahman [everywhere].

‘ For, Brahman is without fault, even [everywhere] (*nirdoṣam hi samam Brahma.* ’ V, 19.) Ever faultless and ever even— that is Brahman. It never happens that Brahman is more in a place than in another. Like ether which is all-pervading Brahman is even, everywhere [present]. Hence the term *sama-darśana* means the same thing as *Brahma-darśana*.

‘ The intelligent ones (or the learned ones) behold evenly [the same principle everywhere] ’ *panditāḥ sama-darśinaḥ* (Gītā V, 18). Obviously they see Brahman everywhere and always. They intuitively realise Brahman all the time. As they see Brahman in a Brāhmaṇa they see it in a Cāṇḍāla, a cow, an elephant, a dog etc. To them every entity or object in the world thus appears as Brahman. This universe is a form of Brahman. This is what they clearly see. Whatever be the object they look at, they feel that it is just Brahman which having put on that form is appearing before them. Thus their attitude that all is Brahman continues forever. There is no break in it. They see Braahman, hear Brhman, serve or wait on Brahman, and ultimately become of the same nature as Brahman (or are absorbed in Brahman).
Read:—

‘Offering, the material to be offered as an oblation, fire, the priest who offers—all these are Brahman. One who has developed an attitude that is full of Brahman himself becomes Brahman.’ (Gītā, IV, 24). This is the principle taught here in Gītā, V, 19)—

‘Those whose mind has taken a firm stand on this attitude of evenness—blessed and victorious have they become. Similarly they are faultless and even.’ Having such an even attitude of mind is the final goal of man. This is the characteristic of a perfect man. The attitude of evenness which is necessary in respect of the high and the low, in regard to matters of joy and sorrow, in respect of the moving and the not-moving (i. e. the sentient and the non-sentient) is this very attitude.

A man is generally seen to be partial to those who are his kith and kin. He generally shows contempt for others. But a person who has developed the attitude of evenness remains impartial. He would never show any partiality for his own relatives. Nor would he be indifferent to others. He would be even towards all. This evenness is a sure indication of the greatness of a man. Arjuna’s attitude had become un-even. He had said—

‘These are my grandfathers, these my maternal uncles, these uncles, brothers and these in the same position as my sire etc, and hence it is not proper to kill these.’ These words are prompted by partiality. As a result of this, Arjuna was unable to decide for himself whether those persons represented good or evil, as he had lost the evenness of attitude which is absolutely necessary

for coming to a decision of this type. He wanted to be partial to his relatives and did not want even to think of the stability of the world. This is the un-evenness of his mind. It was desirable from the divine one's view-point to destroy this unevenness of Arjuna's mind and to make it full of evenness. A man has to decide what his duty is from the point of view of the world. It is a crime to destroy the world for one's own relatives. Offering an individual, dedicating an individual for the welfare of the group or the community or humanity—and just this offering— is man's duty.

A maintenance of this attitude of evenness in one's own mind develops in one the sense or spirit of service too. For, as a result of the attitude that everywhere there is the same principle, the same Highest Lord is realised everywhere and as the highest Lord is the object of worship of all and worthy of veneration by all, it is only natural that the aspiring person, would have his sense of worship more and more developed. Such an aspirant is seen to be serving the highest Lord everywhere. If he be a Brāhmaṇa, he worships the highest Lord by his teaching. If he be a kṣatriya, he serves the highest Lord through the annihilation of the wicked and the protection of the good. Doing the good, accomplishing the well-being of all people is service of the Lord. If the aspirant be a physician by profession, he should treat the patient who has approached him properly and thus through his duty [as a physician] serve the highest Lord. Whether a man be an officer, a pleader, a servant, a craftsman, a capitalist

or any one else, whatever be his condition or vocation. if he has developed the attitude of evenness, undoubtedly would he serve the highest Lord in the manner indicated, maintaining his attitude of evenness all the while and accomplish through right behaviour his own spiritual perfection.

The attitude of evenness brings in its train faultlessness, victory, immortality and finally liberation or salvation too. As soon as this attitude of evenness is secured, a man has his bonds snapped asunder. For, bonds have the power to hold a man only as long as he has an uneven attitude.

Even on the attainment of the attitude of evenness, in the secular dealings there would not be the *same* behaviour towards all. Even a high-souled person possessed of this attitude of evenness would not keep a whisp of hay before a learned man and serve a cow a rich sweet dish. Even this person will maintain the necessary difference in his secular dealings. A man possessed of the attitude of evenness would look on all creatures considering them to be on the same level as his own self and would realise that as he himself will be afflicted in the absence of food and water, so would a cow be if the latter does not get the required amount of grass etc. Thus would he experience the presence and the sameness of the self everywhere and dedicate himself for the welfare of all. With this welfare of all in view, he would be only too ready to serve and would sacrifice himself at the altar of the good of all. In this manner, would he carry on the service of all beings all the time.

When the attitude of evenness everywhere is developed, Brahman is realised everywhere and the aspirant himself ultimately becomes Brahman. A man who realises the highest Lord everywhere become pure in his behaviour and having become pure becomes spotless. Thus the attitude of evenness leads to self-purification.

ATTITUDE OF EVENNESS TOWARDS ONESELF

There is one more means to the attainment of the attitude of evenness everywhere. To think about our body itself: there are the limbs such as the face, the arms, the bosom, the belly, the thighs and the feet. There are the ten sense-organs— five of which are knowledge-organs and five action-organs. Of these the eyes, the face etc are beautiful. As anus is the organ of excretion of faeces, it is affected by dirt. Whether a limb or an organ be beautiful or one affected by dirt, there is the same work in the interest of the soul that is carried out by them. It is not true to say that the soul is there in the beautiful face alone and not in the feet which are dirt-soiled. It is present in the whole of the body in the form of life. If the readers understand the presence of the soul in their body, they will be able to grasp how the highest Lord is present equally in the entire universe. For, there is the same rule that applies to the macrocosm as to the microcosm. Hence the aspirant who will see the evenness of his self in the body, will be able to understand the evenness of the highest Lord in the universe. The Vedas too bring out this very principle:—

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
 स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ २० ॥
 बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
 स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

One who is not over-joyed by the acquisition of a thing dearly loved and who does not get himself disgusted on coming across [or having to face] what is disagreeable-he, firm of intellect, never deluded, knower of Brahman should be regarded as one who has got himself firmly established in Brahman. One who is not attached to the external objects of enjoyment-whatever happiness he acquires within himself- that unending happiness does the one who is following the *yoga* of being in union with Brahman acquire. (20-21.)

‘Those that know Brahman in a man,— they can realise the highest Lord, the Lord of creatures in the universe’ (*ye puruṣe Brahma viduḥ te viduḥ paramēsthinaṁ*. Atharvaveda X, 7, 17.)

Hence it is proper to realise evenness in one's own body first. And then on applying the same principle to the universe, it would be possible to understand how the entire universe is only a form of Brahman. This itself is the *viśva-rūpa-darśana* (beholding the universe form of the highest Lord).

Thus a man who has the attitude of evenness, becomes perfect and worthy of salutation by all. The same person is further described in the two following verses :—

[Don't be overjoyed or exhilarated at the acquisition of what is agreeable. Likewise don't be afflicted on coming across what is disagreeable. In either of the two circumstances, maintain an attitude such as would be possible in the absence of the desire for both. Maintain the firmness of mind in such a way and don't be drawn into the meshes of any temptation. Thus would the state [or status] of Brahman be acquired. The peace which one has if one is not attached to external objects of enjoyment, gives to the soul uninterrupted serenity. Thus having got oneself absorbed in Brahman, being one with Brahman, joy that knows no break is secured]. (20-21)

(20-21) The question is often asked : how should an ordinary man and a Brahman-knower be distinguished from each other ? The two verses supply an answer to the same:—

ORDINARY MAN.

An ordinary man is so much intoxicated on obtaining an object of his liking that he practically loses his sense. On being appointed to a post of authority, on securing a vast amount of wealth on having an extraordinarily beautiful wife, ordinary run of men become so full of pride that they care not a whit for others and in their frenzy commit such blunders that thereby they bring about their downfall in no time. Similarly, when something disagreeable happens, when one is dethroned or loses his wealth or when one is compelled to stay away from one's wife or when there is a calamity peculiar to secular life that one is confronted by, one becomes so full of grief that due to that one loses one's sense. Men falling

into this category can do no useful work in both happiness and unhappiness and thus turn their life into a waste. Their mind is incapable of doing anything auspicious by reason of inordinate pride in favourable circumstances and due to extreme dejection in unfavourable circumstances. In either case the necessary steadiness of mind cannot be maintained by them.

A man devotes himself to political activities, strives for the uplift of the people and is troubled by the king's officers or the state's officers. If he were to lose his courage and be full of despair on account of the trouble thus inflicted on him by the state authorities, he would not be able to achieve anything. For this the mind must be so trained and equipped as to be more delicate than even a flower and harder, on occasions, than even the thunderbolt. The mind would under no circumstances be crushed under the weight of unfavourable conditions. As a mountain is never washed away by a mirage in floods or does not fly due to the velocity of the wind, remains firm without budging an inch even when growing in height, even so should a man's mind remain ever firm.

When wicked persons come in power, they persecute the virtuous, beat them and subject them to an infinite number of afflictions. Not that the high-souled ones are not pained to be struck physically. Being pained on account of the stokes on the body or due to hunger or on account of some other cause is only the nature of the body. As an ordinary man is under the sway of this pain,

he becomes unfit to do anything. But a superior kind of man swerves not from the path of his duty even when faced with painful state on account of physical torture. Whether the enemies be tormenting him or friends giving him happiness, whether his body is in happiness or distress, his mind is ever possessed of evenness and therefore full of peace.

One who is not crushed by unfavourable circumstances but maintains the loftiness of his spirit by rising superior to the circumstances—he is one with a steady mind. One with a steady mind is not deluded. One who is crushed under the weight of unfavourable circumstances is deluded. He has no opinion or well-considered view of his own. His mind goes along the path taken by that of the rest or the majority of people. Being afflicted by external unhappiness and being happy on account of external happiness is itself the same thing as drifting along with the world-current. Those who would thus drift would not be able to achieve anything extraordinary. Only those who even after having fallen into a great current cross the same with their own strength are considered to be possessed of a steady mind. These very persons win the homage of the world and these very persons start eras which are later known after them. As a comparison of the Brahman knower and the deluded one is sure to be instructive, the same is presented in a tabular form below:—

Brahman-knower

Deluded

- | | |
|---|--|
| <p>(1) He does not get elated on securing the agreeable.
(<i>priyam prāpya na prahr̥ṣyati</i>)</p> <p>(2) Is not dejected to see the disagreeable or to experience it.
(<i>apriyam prāpya na udvijati</i>)</p> <p>(3) Is not deluded
(<i>asam-mūdha</i>)</p> <p>(4) Has a steady mind
(<i>Sthira-buddhiḥ</i>)</p> <p>(5) Is not attached to enjoyments
(<i>bhogeṣu asaktaḥ</i>)</p> <p>(6) Wins happiness within the self
(<i>Ātmani sukham vindati</i>)</p> <p>(7) Enjoys happiness that knows no decay
(<i>akṣayam sukham aśnute</i>)</p> | <p>(1) Is over-joyed at the acquisition of the agreeable
(<i>priyam prāpya harṣati</i>)</p> <p>(2) Is dejected to come across the disagreeable
(<i>apriyam prāpya udvijati</i>)</p> <p>(3) Is deluded
(<i>sammūdha</i>)</p> <p>(4) Has a fickle mind
(<i>cancala-buddhiḥ</i>)</p> <p>(5) Takes delight in enjoyments
(<i>bhogeṣu saktaḥ</i>)</p> <p>(6) Gets happiness from enjoyments without
(<i>bāhya-bhogeṣu sukham vindati</i>)</p> <p>(7) Experiences happiness occasionally & unhappiness occasionally
(<i>kinchit sukham aśnute, kinchit duḥkham aśnute</i>)</p> |
|---|--|

This brings out the nature of a Brahman-knower and a person leading secular life. It need not be concluded here that a Brahman-knower can never or cannot as a rule succeed in secular life. In fact, he succeeds in secular life and then achieves even the highest goal. For being successful in secular life too, it is necessary to be possessed of a steady mind and to remain unattached to fruit. Evidently then, as follows from the description of the Brahman-knower given above, he does not drift with the current of the worldly life. Instead, he controls and directs in the proper manner the stream of secular life. He establishes his mastery over it. A man who follows the secular kind of life becomes a slave to that mode of life. A Brahman-knower, however, keeps secular life under his control. He makes secular life a veritable toy or plaything for him and the individual who is leading secular kind of life becomes himself a plaything of that kind of life. Readers should carefully understand the difference between the two and appreciate the real worth of either.

THE INNER STREAM.

In the soul of men there flows on uninterruptedly a stream of joy. When its external propensities are inhibited or stopped, it begins to flow for the individual. Ordinary run of men consider themselves happy only on having secured external pleasures. But this is an illusion they are labouring under. Think, with a view to getting the necessary experience, of the dream condition and the profound-sleep condition of man. The happiness a man has during these two conditions is what he cannot get

due to any external object. All the happiness he gets is happiness within. This happiness every man experiences every day. As long as a man is engrossed and continues taking delight in external enjoyment, this stream of inner joy-uninterrupted joy-does not start. But the greater the removal of his inclination to external enjoyments, the greater is the measure of the experience of the man of this uninterrupted inner stream of joy. On this account has it been stated in Gītā V, 21—

‘ One not attached to external objects of enjoyment secures the extraordinary joy that is contained within one’s self (*bāhyasparśeṣu asaktātmā ātmani sukham vindati*). Man must win this joy, this happiness. This joy is within one’s self and can be obtained only by turning ourself inwards. The external objects of enjoyment are transient and the pleasure derived from these enjoyments which are transient is naturally itself only transient. Joy which is transient lasts for a while and is then no more. What benefit could be had from such a joy as this? The longing for inexhaustible joy or happiness that there is in the human heart can never be fulfilled by the external objects of enjoyment.

Drinking water makes one happy; but for this happiness it is necessary that one becomes thirsty as also that one gets excellent drinking water. When one is thirsty and gets excellent water, one’s thirst is quenched even by a small quantity of that water. But if one is not thirsty, even that excellent water would not serve any purpose, would not give any joy. All external enjoyments

are of this nature. Enjoyments which are pleasing now, cease to be so on another occasion. Those who believe in such uncertain objects of pleasure are themselves deluded and misled.

In fact there is no happiness in the external enjoyments. It is there within one's self. As soon as one is thirsty, one is led to go out and drink water by one's natural inclination. The moment water is available, a man's external inclination, ceases. As soon as the external inclination ceases, the same turns towards its own nature i. e. towards the self and that same is the inward inclination. As soon as the inclination turns inwards, it yields happiness. It is a mistake-nay a delusion-to imagine that the external objects yield happiness. The happiness that man always gets is happiness which he gets from within his self only. This happiness is inexhaustible. Notwithstanding this all men who lead a secular life are ever busy accumulating external objects of enjoyment. This is one of the great surprises of this world. This is delusion and folly, delusion and folly, pure and simple.

UNION WITH BRAHMAN.

(*Brahma-yoga*)

To turn the mind inwards and stop it from going out in search of objects of enjoyment is itself *Brahma-yoga* or union with Brahman. To experience the presence of Brahman everywhere, to realise that the whole world is pervaded by Brahman, to know that this Brahman is within one-self and to keep one's self ever in contact with the same, ever in union with the same, is itself called

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

Those enjoyments which arise out of contact [with external objects] are sources of misery [and] possessed of a beginning and an end, [and therefore] O son of Kunti! a wise man takes no delight in them. (22.)

[The experience of joy which is had as a result of an excellent contact of their objects with the sense-organs, being undoubtedly a cause of misery, and that joy being such as arises only to disappear, is incapable of attracting an intelligent man to itself.] (22)

Brahma-yogu. One must become *Brahma-yoga-yukta-ātmā* i. e. with one's self ever in union with Brahman which is within oneself [and not outside.] By constantly uniting our self with Brahman and by never letting ourselves forget that Brahman, a state of being intent on Brahman is achieved and the state is not interrupted. As the individuals leading secular life are ever interested in worldly matters, the high-souled Brahman-knower is all the time intent on Brahman. One who is intent on Brahman, becomes Brahman and wins happiness inexhaustible. The knowing person who is intent on Brahman is never engrossed in matters secular as these latter are according to him insignificant. This is what is stated in the following verse:—

(22) All enjoyments have arisen out of *samsparsa*. There are many kinds of *sparsa* (contact). While thinking

about *sparsa*, it is necessary to take into consideration these types of *sparsa* viz., *sparsa*, *samsparsa* or *susparsa* & *kusparsa*. The word *sparsa* is indicative of ordinary contact. Evil contact leading to pain or misery is called *kusparsa* and an excellent pleasure-yielding contact is called either *samsparsa* or *susparsa*. It is not at all necessary to think about evil contact or *kusparsa*. For, no person is ever deceived by a *kusparsa* or in respect of a *kusparsa*. That from where *kusparsa* takes place, he avoids or keeps away. Men are deceived in regard to *susparsa* or *samsparsa* only and hence has this been stated here that the enjoyments which become available on account of this excellent contact and the happiness, which people imagine, arises out of that excellent contact— that is no real happiness. On the contrary it is a happiness that only increases our misery. It is not proper, therefore, to be engrossed in those enjoyments. These enjoyments have a beginning and an end. This evidently means that these enjoyments arise one moment and get themselves destroyed the next. As these are transient, it is not proper for anyone to be attached to such non-enduring happiness. Hence the knowing persons are not attached to enjoyments. This is the purport of the verse and it deserves to be considered at a greater length.

Every man is aware as to how an excellent contact yields happiness or pleasure. When there is extreme cold in weather, a warm contact with woollen clothes is pleasant. The moment the discomfort due to extreme cold would be removed, the pleasure arising out of the


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warm contact too would cease and hence has it been said that the pleasure arising out of excellent contact is possessed of an end.

When one is hungry, contact with sweet food gives one delight. As long as hunger lasts, the pleasure arising out of the eating of food too lasts. The moment there is no hunger, there is no pleasure arising out of food [ -contact ] either. The same should be regarded to be true of all pleasures arising out of excellent touches or contacts. This would make it clear that mere excellent contact too does not give pleasure. It is necessary that there is a longing for that contact produced in our mind. In the absence of a longing, howsoever excellent be the contact that takes place, there would be no pleasure or happiness yielded by it.

It would therefore be right to say that if there be desire in us and a contact in keeping with that desire, there would be happiness, not otherwise. Hence this pleasure arising out of contact is not-lasting. If there be no desire, if there be no object, if one's heart is not set on it, there is no pleasure. There is no pleasure even after the fulfilment of the desire. Enjoyment of the same object uninterruptedly too does not give the same happiness as it gives in the beginning or for the first time. This being the state of pleasure arising out of contact, the pleasure that arises out of excellent contact is produced and destroyed and hence has it been said that it is not lasting. On this account nobody should

pursue this unenduring pleasure. All should strive for the achievement of happiness eternal.

If this pleasure arising out of contact is non-eternal, which is the eternal pleasure ? Such a question presents itself to our mind here. This verse is conclusive in regard to this question i. e. its answer. Read:—

| <i>Non-eternal happiness</i>        | <i>Eternal happiness</i>                    |
|-------------------------------------|---------------------------------------------|
| Enjoyment arising out<br>of contact | Enjoyment without contact                   |
| Pleasure of object of enjoyment     | Delight without any object                  |
| Cause of misery                     | Cause of delight                            |
| With a beginning and an end         | Beginningless and endless                   |
| Non-eternal                         | Eternal                                     |
| <i>A wise man is not delighted</i>  | <i>A wise man is delighted.</i>             |
| An ignorant person takes<br>delight | An ignorant person is not<br>qualified for. |

This table would make it clear that there are two kinds of pleasure. One kind of pleasure is that which arises out of objects and the other is that which can be acquired by leaving the objects to themselves and by turning to our own self— the one that arises out of just ourself, in ourself. The pleasure arising out of a contact with objects is dependent on the objects and hence interrupted, while the happiness available in our own self, independent of any other means as it is, is uninterrupted and lasting. Pleasure given by objects of enjoyment produces unhappiness. Delight of and in the self causes

no unhappiness, no grief. Ignorant persons get themselves bound by the noose of the pleasure of objects of enjoyment. The knowing ones, however, experience uninterruptedly the ceaseless happiness arising out of the self and are absorbed in self-delight.

It is necessary to explain here in brief the nature of the origin of the pleasure and pain arising out of the objects of enjoyment. Proper eating and drinking yield pleasure. This pleasure is what can be acquired from external objects. Out of longing for this pleasure the tongue gets more and more attached to tasting juices. With the desire of getting more and more dishes with a particular taste, a man goes on ever more accumulating the ingredients of those dainty dishes. With the desire of getting the ingredients all for himself, he keeps others away from them out of selfishness. Consequently there is hatred caused on that account. Such hatred leads to infinite quarrels and thus there is an increase in the misery falling to the lot of the people. In this fire in the form of quarrel, the community as a whole, like individuals, suffers a lot. On account of the growth of longing for enjoyments— a growth which is not effectively checked—the misery of all persons is at once augmented and intensified. The knowing ones do not, therefore, get themselves caught in the meshes of these enjoyments of objects of pleasure, as has been pointed out. It is proper, therefore, for all to avoid being attached to these enjoyments of objects of pleasure and secure the happiness not related to or arising out of any object that can be had

## (II) Bearing the Vehemence (or Impeteousity) of Desire and Anger

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ १३ ॥

One who becomes able to bear the vehemence ( or impeteousity ) of desire and anger before the fall of the body even in this world ( i. e. while one is alive)- that man is a follower of the path of yoga, that man is happy. (23)

[ While a man is leading his life as a denizen of this mortal world i. e. before the fall of our body, while yet he is alive, he should learn bearing the vehemence or impeteousity of desire and anger. He should never be under their sway. He should keep himself unmoved, absolutely steady, even when there is the appearance of that vehemence or impeteousity. One who would conquer this vehemence would be happy. Conquering the vehemence of the two viz, desire and anger is yoga. ] (23.)

( from and ) within the self. How one should endeavour to win this uninterrupted happiness, what device should be resorted to with this unending happiness in view is what the following verse deals with:—

( 23 ) Two kinds of *yoga* have been taught before this:—

( 1 ) Yoga which consists of *skill* in action ( *karma-kausalya* ) at Gīta, II, 50 and ( 2 ) yoga which is the same thing as equanimity or evenness ( *samabhāva* ) with

regard to the pairs of opposites ( *dvandvas* ) at Gītā II, 48. In this verse i. e. Gītā V, 23, there is a third yoga, that has been taught: bearing or putting up with the vehemence or impetuosity of desire and anger too is a very important yoga. By practising this *yoga* a man gets real i. e. lasting happiness. By *goga* which is of the essence of skill in action the best action takes place or can be carried out. By yoga which is of the nature of equanimity or evenness in respect of the pairs of opposites, the pairs of opposites are incapacitated to cause any trouble and by yoga consisting of putting up with the vehemence of desire and anger a man's strength is increased. All the three kinds of yoga are extremely important and they definitely bring about the spiritual elevation of the aspirant.

The vehemence of both desire and anger is extremely great. Viśvāmitra was practising the severest of austerities. But at the sight of a celestial damsel named Menakā once, so strong became the urge of desire in him, so unbearable its vehemence, that the sage fell off from his austerities. Śukāchārya too was practising austerities. He was observing celibacy right since his early boyhood. A celestial damsel presented herself to him with a view to interrupting to his austerities. As Śukāchārya was capable of putting up with i. e. of not being swayed by the vehemence of desire, his mind was not perturbed by that vehemence. This is the difference in the mental strength of the two sages. Viśvāmitrā's mind proved itself incapable of putting up with the vehemence of desire. Perhaps it may be contended here that in the mind of Śukāchārya,

desire as such did not arise ( due to the sage's infancy) and that Viṣvāmitra's mind became too full of desire and was dragged by the latter. Much higher is the state where there is no origination of desire in one's mind, than the state of putting up with the vehemence of desire. There cannot be any doubt about the truth of this last statement. These two instances will enable the readers to understand the precise point or the vital issue which is involved in either putting up with the vehemence of desire or in not putting up with the same. Most of the men leading a secular life are incapable of putting up with the vehemence of desire. Due to the weakness of the mind, the mind of these begins quivering or shaking and far from this mind which flows with the current of the stream being able to win steadiness and peace, it ever is disturbed and keeps on chafing all the time.

Whatever the velocity of wind, a mountain remains steady. For, it can put up with the extreme velocity of wind. But even a gentle breeze causes the leaves of trees to move. For, they cannot put up with the velocity of wind. This makes it quite clear that in order to be able to put up with the vehemence of the enemy and remain firm in one's own position or maintain the stand one has taken, one must have uncommon strength in one's possession. If the enemy's vehemence supplants us from our position, it is our own weakness which is to blame.

As the terms '*sahamāna*' and '*asahya*' in the Vedas convey this very idea, they deserve to be particularly meditated on at this stage. '*Sahamāna*' means one who

puts up with the enemy's vehemence and maintains his own position or stand with firmness and '*asahya*' means one whose vehemence proves to be unbearable to the enemy. Both the terms indicate our strength. The very same is the import of 'putting up with the vehemence of desire and anger.' To put up with the vehemence of desire and anger means increasing one's strength by practising yoga and thus bring the two viz. desire and anger under one's subjugation. Increasing our own strength enables us bring the enemy under our subjugation and reduction in our strength helps the enemy lord it over us.

That man who while he is leading his life as a denizen of the world of mortals, in that very existence of his i. e. prior to death can bear the vehemence of desire and anger i. e. can keep the two under control, without letting them lord it over him, that man is a *yogī*, that man is happy.

If a man's mind is weak when he is attacked by desire, desire establishes its mastery over the mind and as a result there begins an unusual agitation in the body. This agitation acts on the vital fluid in the body i. e. on the semen which begins flowing uncontrolled. The entire physique becomes weak and the brain too loses its potency. The vehemence of desire thus works havoc with the physical as well as intellectual strength of a man. If the attacks of desire with their characteristic vehemence are repeated again and again, causing loss of physical vigour as also mental strength every time, a stage is sure to be reached before long when the victim of these attacks will

grow so weak and emaciated that he would be an easy prey to such terrible diseases as tuberculosis and collapse.

In a like manner, the vehemence of anger causes destruction of the life-particles in the blood and the latter having become extremely weak leads to a state of utter delusion of the brain. If the vehemence of anger increases even after this, the victim turns mad or insane, in extreme cases. Thus viewed desire and anger are the two worst enemies of man and it is therefore necessary to see that there is no scope given to their vehemence growing beyond proportion. Hence has the following been stated in the Gītā elsewhere—

‘This one is desire, this one is anger, arising out of the constituent (called) *rajas* [i.e. the element of activity], a great devourer, a great sinner. Know this one to be your enemy in this world.’ (III, 37) The two viz, desire and anger have, therefore, to be regarded as our enemies and we must ever beware of them.

‘Bound down by hundreds of nooses in the form of hopes, ever in the clutches of desire and anger, (men) desire [to have] heaps of wealth [or material amassed], with injustice, for the enjoyments of the objects of their desire.’ This piling or accumulation of wealth or material by a few leads to the affliction of humanity as a whole. Hence is it that—

‘On all sides of self-controlled ones, free from desire and anger, with their minds under control, with the soul



known by them [properly], there is the bliss [in the form] of Brahman [everywhere] ' (Gītā V, 26 )

This is the reward of control exercised over desire and anger. Further read—

‘Caused to move round and round by numerous intentions, caught in the meshes of the net of infatuation, men attached extremely to the enjoyment of their [objects of] desire fall into the impure hell ’

( Gītā XVI, 16 )

Being under the influence of desire and anger thus leads man to the most terrible downfall while an effective control exercised over the two enables man to win his spiritual perfection. It is therefore necessary for a man desirous of having himself elevated to practise the yoga with bearing the vehemence of desire and anger as its essence. Man can practise this yoga every day. Before going to bed, every day, men should retire to a secluded place and think over the entire routine of the day that is spent and they should try to recall the number of times that they are attacked by the vehemence of desire and anger. They should also recall whether in the course of the day spent they allowed themselves to be dragged away by the vehemence or they exercised control over it. An aspirant should think over this and pray to God that he be enabled to bear the vehemence and secure perfect mastery over *yoga*. Again on getting up every morning an aspirant should resolve. ‘I shall bear the vehemence of desire, and anger to-day and not be

## (12) **Brahma-nirvāṇa**

( Bliss of Brahman-realisation )

योंऽतःसुखोऽन्तरात्मस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वेधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

One who gets happiness from within, he who has peace in his mind, likewise, one who has the light of knowledge in his heart— that follower of *yoga* becoming himself of the nature of Brahman, wins the peace of Brahman. Those who have all their sins destroyed, those who have all their doubts removed, those who have exercised self-control, and those who are devoted to the well-being of all beings, such persons endowed with the capacity to see what lies beyond the range of the sense-organs win the peace of Brahman. Those who have got rid of desire and anger, those that have controlled themselves, controlled their mind and those that have known themselves, have always on all sides the peace of Brahman. (24-26.)

dragged away by them.' This introspection thus practised increases the strength of the aspirant. His mind becomes capable of bearing the vehemence of desire and anger. This is the (perfection or ) achievement of *yoga* and the (perfection or) achievement is called 'Brahma-nirvāṇa' or the bliss of Brahman (—realisation ). To turn to the description of the bliss contained in the three verses that follow—

[ Those who get happiness within themselves without any external causes being operative, those in whose minds there is peace which cannot be disturbed, those who have known the self in their heart, those who have all their sin and doubt destroyed, those who have thoroughly controlled themselves, those, likewise, who take delight in doing what leads to the welfare of all beings, those who have thrown overboard desire and anger,—such persons exercising self-control and capable of seeing trans-mundane principles secure the peace of Brahman. ] (24-26.)

( 24-26 ) The verses describe the person who is in a position to secure the ultimate goal of the entire human species i. e. the Brahman peace. On a meditation of the contents of these verses, it becomes easily intelligible how there are the two classes of men ( 1 ) those who win peace which is Brahman and ( 2 ) those who fail to win such peace. Let us now turn to a consideration of the nature of the two classes:—

THOSE WHO WIN  
BRAHMAN—SALVATION

( 1 ) Antaḥsukha i. e. of those who get happiness within the self

THOSE WHO FAIL TO  
ACHIEVE THE PEACE OF  
BRAHMAN.

( 1 ) Those who get happiness only as a result of their contact with external objects—happiness however which is the cause of misery.  
Gītā V, 22.

( 2 ) *Antarārāmāḥ*—  
Those who have  
peace within their  
heart; those that are  
happy with the  
happiness of the self.

( 3 ) *Antarjyotiḥ*,  
*viditātmā ṛṣiḥ*—  
those who have light  
in their possession,  
those who have  
acquired self-know-  
ledge. Those who  
have their doubts  
removed by their  
intuition. Those who  
perceive even what  
lies beyond the ken  
of the senses, those  
who are possessed  
of knowledge.

( 4 ) *Brahmabhūtaḥ*—  
one who is extensive  
or pervasive as  
Brahman.

( 5 ) *Kṣīṇakalmaṣāḥ*—  
Those with sins  
destroyed.

( 2 ) Those who are  
perturbed both  
within and without,  
those who are  
chafing day in and  
day out.

( 3 ) Those who have not  
secured self-know-  
ledge, who have no  
intuition, those who  
have worldly or  
secular knowledge  
but no knowledge  
of the self or those  
who have neither  
secular knowledge  
nor knowledge of  
the self.

( 4 ) One with narrow  
views, whose vision  
is limited.

( 5 ) Those who practise  
sin.

( 6 ) *Chinnadvaidhāḥ*—

Those with doubts  
and the sense of  
duality destroyed  
( lit. cut off ).

( 7 ) *Yatātmā, yatachetāḥ*

*yatīḥ*— Those who  
have controlled  
themselves.

( 8 ) *Sarvabhūtahite*

*ratāḥ*— Devoted to  
the welfare of all  
beings.

( 9 ) *Kāmakrodha-*

*viyuktāḥ*— Free  
from desire and  
anger.

( 10 ) *Brahmanirvāṇam*

*adhigacchati,*  
*labhante abhitāḥ*  
*vartate*— Secure the  
peace of Brahman—  
have the peace of  
Brahman on all sides.

( 6 ) Those who are

seized by doubt and  
evermoving in the  
sphere of duality.

( 7 ) Those who behave

as they please.

( 8 ) Those who seek to

increase their own  
happiness by injur-  
ing and destroying  
others.

( 9 ) Given to desire and

anger.

( 10 ) Are ever without

peace.

A meditation on this table would enable the readers to understand who secure the strength of Brahman as also the means with which they secure it. The means of achieving the highest peace of Brahman as determined after ameditation of the preceding table is as follows:-

#### MEANS OF SECURING THE PEACE OF BRAHMAN.

Not to practise sin or evil, to keep off all thought of evil, to remove all doubt by the acquisition of knowledge, to get rid of the sense of duality, not to have any quarrels or conflicts, to control the sense-organs, mind and the soul, to bring the sense-organs under one's own sway, to stop all behaviour of an unbridled nature, to destroy the internal enemies such as desire and anger etc, to give up sensuousness, to dedicate oneself in the interests of all the beings, to have a noble conduct-these are the means of the attainment of Brahman-

If these means are resorted to man is able to develop his powers one after the other and realises the importance of the means. When the means are resorted to to a greater extent, the following sort of experience is had by the aspirant.

He experiences *within* himself, irrespective of any external means an unprecedented pleasure and delight. This delight is uninterrupted and it is not destroyed on account of any external cause or circumstance. This delight is called the natural delight. Like the face of a happy boy, the attitude of a person who has mastered these means of the attainment of Brahman is ever pleased

and serene. There is inner peace in his possession and no outside cause is able to disturb or upset him. He feels that there is light in him, that by that light he illuminates the world. This is his experience. He knows reality as it is. His mind sheds all narrowness and all feelings which are of the nature of an admixture. It becomes one possessed of a wide range.

The man's inclination to evil is destroyed. 'I am different from the rest of the world, and that the latter too is full of entities different from each other, that the world is different from me' such an attitude of duality is removed and all doubts arising out of the sense of duality are removed.

Control [over oneself] is very easily exercised. The mind never turns to objects of enjoyment. The man possessed of the means of the attainment of Brahman considers the well-being of all beings as his duty. Nay, he is pleased only when doing the good of all beings. As he serves all beings, he considers himself to be one who has achieved all that was worth achieving. To serve all beings disinterestedly is the object or, the ground of his satisfaction. He is never tempted by the objects of desire. He never lets himself be in the clutches of anger. Similarly he keeps himself safe from greed, infatuation, pride and jealousy.

On all the sides-on all the four directions with this man in the centre there is the peace of Brahman. This evidently means that he ever experiences the peace of Brahman. Brahma-nirvāṇa or the peace of Brahman is particularly

### ( 13 ) Ever Free ( or Liberated ).

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

The sage who leaves the external objects out, fixes his eyes between the eye-brows, renders even both the *prāṇa* and *apāna* moving though they are in the nose, controls the sense-organs, mind and intellect, keeps himself aloof from desire, fear and anger and remains intent on liberation—that [ person ] is ever [ liberated or ] free. (27-28.)

[ He who resorts to silence and leaves the external objects [to themselves], fixes his gaze between the eye-brows renders the course of *prāṇa* and *apāna* even, keeps the sense-organs, mind and intellect under control, throwing off desire, fear and anger, remains intent on peace established in Brahman—he is ever free [ or liberated. ] (27-28.)

expounded in the last section of the IV chapter. Readers are requested to read it again and meditate on the same. This very theme the Lord expounds again in a slightly different language. The exposition is as follows:—

EVER FREE [ OR  
LIBERATED ]

EVER BOUND

( 1 ) *Muniḥ*- keeps silence,  
speaks very little.

( 2 ) *Sparsān bahiḥ kṛtvā*—  
he considers enjoy-  
ment of objects of

( 1 ) speaks too much and  
improperly.

( 2 ) Is attached to the  
enjoyment of objects  
of pleasure.



pleasure prohibited  
and leaves them to  
themselves.

( 3 ) *Chakṣuḥ bhruvoḥ  
antare kṛtvā*— Having  
fixed his gaze  
between the eye-  
brows.

( 4 ) *Prāṇa pānau samau  
kṛtvā*— Having made  
Prāṇa and Apāna  
even.

( 5 ) *Yatendriyamano-  
buddhiḥ*— He controls  
his sense-organs  
mind and intellect.

( 6 ) *Vigatecchābhaya-  
krodhaḥ* (Gītā V, 28,  
*Vitarāgabhaya-  
krodhaḥ*— (Gītā, II,  
26 & IV, 10 )— He  
abandons desire and  
gets rid of fear and  
anger.

( 7 ) *Mokṣa-parāyaṇaḥ*—  
Is ever intent on se-  
curing liberation.

( 3 ) The eyes of this person  
are unsteady-not fixed  
on one target.

( 4 ) The course of Prāṇa  
and Apāna is uneven.

( 5 ) Gives a free rein to his  
sense-organs, mind  
and intellect.

( 6 ) Is under the sway of  
desire, fear and anger

( 7 ) Never thinks of liberat-  
ing himself, is glad to  
be in a state of  
bondage.

A careful study of this table would give the readers a correct idea of the way which leads to salvation and the way which keeps a man subjected to bondage (i. e. mundane existence). Those who are given too much to talking, take delight in evil habits, pursue objects of enjoyment, allow the sense-organs to do whatever they like, become slaves driven the way they like by longings, are blinded by anger, are ever full of apprehension, are fickle-minded— [ they ] remain in bondage and keep on suffering an infinite number of afflictions and pains. There is no hope of their getting themselves liberated from bondage as long as they continue behaving in this manner.

Those, however who maintain silence or speak only a little, keep themselves aloof from enjoyment of objects of pleasure, fix up their gaze, control their senses, keep longing, fear and anger away, *are ever intent on removing their bondage* [ they ] attain their liberation.

These are normally the causes of men being in bondage and liberated. To consider this very question in a more detailed manner: The first measure to be adopted is silence. One who maintains silence or speaks only a little is called a *muni*. *Speech causes an amount of human energy to be wasted*. Uttering words stands in need of an amount of energy. If the words so uttered are good, they would bring about good results, in which case no one need be sorry for the expenditure of energy in uttering them. If the words uttered express only mean thoughts as they are likely to bring about only the

deterioration of the listener, the energy spent in uttering the words is not merely wasted but what is worse the energy expended in this way causes a positive harm too.

For this the sages ( *munis* ) resort to silence or utter as few words as possible. Whenever they speak, they do so with intentions that are true with the result that things happen in consonance with their utterance.

Maintaining silence—observing the vow of silence—is a very important means to the attainment of concentration of mind. By means of silence evil thoughts are removed and mind begins becoming steady. Those who are busy with secular dealings would derive a great benefit if they observed silence once a week. It need hardly be said that those who would observe silence for an year or two would derive a many-times greater advantage. The best silence is that in which the questions put to a person by others are not answered by him either by means of any word, sign or gesture. That silence in which answers would be given by written words or signs would bring only about one eighth of the desired advantage. All that is intended to be conveyed here is that silence is a means and thereby is experienced or realised the strength of the soul. Silence helps us preserve the strength of the self, to keep it accumulated just with the self. Too much of talk is a sheer waste of energy.

Another means of liberation is boycotting enjoyment of objects of pleasure. The objects of enjoyment of the sense-organs are fixed. Man loses an amount of his strength

and vigour as a result of being given to the enjoyment of these objects of pleasure. Control is the means to save oneself from this loss of strength and vigour. ' *Sparsa* ' means contact with the object [ of a sense-organ ]. The object of the eye is form. Hence the eye enjoys beautiful form and such enjoyment entails an amount of loss of vigour. The loss of vigour does not stop with the sense-organ concerned viz, the eye ( as here ) only. When a man is attracted by a beautiful form, when he is attached to the enjoyment of the same, it is not only the energy and vigour of the sense-organ viz., the eye that gets itself spent but the energy and vigour of also other sense-organs related to the enjoyment is spent. In fact the loss of energy once started culminates in the case of a man who is pursuing such a path in the loss of his semen which is identical with the loss of his physique. Similarly a man who is very much after the satisfaction of his sense of taste develops a bad stomach. He suffers from constipation and in the end the body gets itself reduced to so great an extent as to lead to his death. The same holds good *mutatis mutandis* of other enjoyments and their effects on one's body. It therefore behoves every one to reduce the enjoyment of objects of pleasure to the barest minimum and to see that this small quantity of enjoyments one permits oneself to have is in keeping with the requirements of duty ( *dharma* ). Thus can one save oneself from the otherwise inevitable reduction and death.

Related to this means is another viz., that of control over the sense-organs. One who is resorting to this means,

is required to control the sense-organs, mind and intellect. The control of intellect is achieved by keeping the intellect away from evil thought and directing it along a line that leads it to good thoughts or resolves. Mind too deserves to be prevented from indulging in evil and directed along the path of good. The same is true of the organs of sense too. Control thus exercised helps a man retain, nay, increase his strength and realise finally the might of the self.

Simultaneously with this is to be used the means of abandoning longing or desire. Desire, fear and anger must be rejected. The loss caused by anger has already been described. The life particles of blood on which depends our very existence are destroyed by anger. Conquering anger saves these life-particles, keeps them in tact in the body. This is a concrete gain secured by one who does not get angry. While a man is angry, there begin in the blood coursing through the entire body, strokes of a sort that cause a serious disturbance to the brain, lead to the loss of discrimination and loss of memory with the result that man becomes virtually insane. A man given to being angry behaves improperly. Anger thus causes such a great harm. To save oneself from such a harm, one must get rid of anger.

Of the consequences of whatever a man does under the influence of or prompted by desire, anger and enjoyment, he is afraid. His mind ever tells him that in the long run the consequences would be unfavourable to him. It is therefore proper for a man to do nothing which

would cause any such fear. If one wants to have fear destroyed or rendered impossible, it is evident that one must keep oneself away from evil thought, evil utterance and evil conduct.

Desires—longing, all pertain to the objects of enjoyment to be secured. Being prompted by desire which makes a man say to himself 'I want enjoyment and by all means shall I get it' he does the most dreadful of things in extreme cases. This enables him to have the longed for enjoyment for a while no doubt. But the longing for enjoyment leads him ultimately to such terrible consequences that the affliction arising out of the consequences has to be suffered not only by the man responsible for the dreadful act but others in his family—sons, grandsons etc. too. It is therefore proper for a person intent on winning salvation to get rid of desire and follow his path without any longing.

All these means have been laid down for the attainment of liberation, for being eternally free (*sadā-mukta*). Along with the means set forth so far, it is necessary, to be *intent on liberation*. 'Intent on liberation' signifies 'one very keen on securing liberation,' one who resorts to such means as will remove all his bonds, one who is ever thinking of his salvation and of that alone. This quality of being ever longing for liberation (*sadā mumukṣu*) indicates the eagerness of the aspirant for salvation.

The means dealt with so far are all means of being ever free or liberated. One who is liberated even while

alive is ' ever-free '. There are many who hold that there can be no freedom, salvation or liberation as long as the body exists. This opinion of a class of people has been well refuted by the verse which declares that a man can be liberated even when alive and that these are the means of that spiritual goal of all.

There are two means stated in these verses which have not yet been considered by us here viz., ( 1 ) fixing the gaze between the eye-brows and (2) making *prāṇa* and *apāna* while they are moving through the nose, even. Both these means are related as much to the subtle powers such as those of the mind as to the gross body. The two means therefore deserve to be considered in greater detail.

( *Chakṣuḥ bhruvoḥ antare kṛtvā* ). The eyes must be kept fixed between the eye-brows. If the eyes are kept fixed between the eye-brows there is a kind of faint or swoon that a person falls into. No-one should practise this exercise till he faints. Those who are fortunate enough to be practising the exercise under the direct supervision of a competent teacher, should practise the exercise as long as they want. Other aspirants, however, who have no such advantage of being in the vicinity of a competent guide should *not* keep the eyes fixed between the eye-brows till they faint. By fixing the gaze between the eye-brows, many defects of eye-sight are removed. Those who cannot see things close to them can see them well as a result of this exercise. Another advantage is this that the concentration of mind is easily

achieved. There are some persons, however, with a weak brain. They get a headache as a result of fixing their gaze between the eye-brows. It is proper for such persons first to make their brain strong enough and then start fixing up their eyes between the eye-brows. Those who do not get a headache can straight away start their exercise of fixing the eyes between the eye-brows. Those who practise this exercise should also practise another viz. that of looking at the sun. All defects of eyes are removed by looking at the dull ( i. e. not very bright ) sun for a few seconds ( lit, time taken to close and open the eyes between 10 and 15 times ). This practice should gradually be increased. The practice removes defects of eye-sight and makes fixing up the eyes between the eye-brows easy. The head is called a thousand-petalled lotus. In this thousand-petalled lotus is the seat of Brahman, the abode of Brahman. After a little bit of practice of fixing the gaze between the eyebrows light begins showing itself to the aspirant who has resorted to this means. Later by fixing the gaze on that light further experiences are gradually secured. Thus fixing the gaze between the eye-brows brings many advantages in its train.

The second means is making the *prāṇa* and *apāna* even ( *praṇāpanau nāsābhyantarchāriṇau samau kṛtvā* ). The terms *prāṇa* and *apāna* here are indicative of breathing in and breathing out. The breathing in and breathing out of a person are even or nearly so when he is in a healthy condition, while they become uneven when he is not in a healthy condition. If breathing out is



## ( 14 ) Attainment of Peace.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ १९ ॥

reduced, dirt is not removed from the body and if it is increased a man becomes weaker. But when breathing in and breathing out are even, the accounts of the physique are squared and its evenness lasts for a long period of time. If breathing in and breathing out are taking place in a perfect condition, removal of dirt and constipation are helped and thus a man's health improves. When the two breathings are even, as breath is ever connected with the mind, the mind too can maintain its equilibrium. When breath is disturbed or uneven, the mind too is disturbed or uneven (*Chale vāte chalam chittam, nischale nischalam bhavet*) and when breath is even, the mind too remains even. Thus the evenness of *prāṇa* and *apāna* make the mind even, and the mind becoming even is a great means to the attainment of salvation.

Readers should meditate on this means of becoming 'ever-free' (*sadā-mukta*) and put the same into practice and thus secure a greater and greater advantage from the same. For, this is the principal means of realising the highest object of human life ( or existence ).

Being ever-free is the same thing as getting peace which is not disturbed. How such peace is secured is what the next verse makes clear. To turn to a careful understanding of the same—

**Knowing Me to be the enjoyer of sacrifices and austerities, the benefactor ( lit. friend ) of all the beings, the great Lord of all people ( or worlds ), a man secures peace. (29)**

*[ The Lord for whom i. e. in whose honour sacrifices are offered and austerities are practised, who brings about the welfare of all beings, and who is the one controller and guide of the entire world,—by knowing Him properly does a man win peace. ] (29.)*

( 29 ) The verse states the means of winning peace. Man attains peace by knowing properly the nature of the highest Lord. The individual self and the highest self are in fact indetical in nature. For the nature of both is being ' self ' or essentially both are ' self '. If the greatness of one and the smallness of the other are separated from them for a while, and their very essence is thought about, it would be realised that the nature of both is the same. But there is a difference also between the two. That difference is that one of them is the *highest self, the highest Lord, the one bringing about the good of all beings* while the other is much too small, ( thus ) no lord and selfish. This is the difference which is mainly seen and the same has to be considered even from the point of view of resorting to the means that would enable one to win one's salvation.

One has all authority in his possession, while the other has none. It has carefully to be considered as to why this is so. It behoves the one without any authority to consider the strength and the capacity of doing things

of the one possessed of authority and to resolve to be like the latter. The son should watch the doings of his father, the pupil should consider and try to understand wherein lies the superiority of his teacher and they should resolve to be like the patterns before them. This is the purpose of securing the knowledge about the highest Lord. Whether it be in the Gītā or in the other works the description of the qualities of the Lord is given with this purpose. The individual who is an aspirant should meditate on these qualities of the Lord and himself try to be like Him.

Like the son who grows to be able to represent his father, the pupil who becomes as learned as his teacher, the individual soul can become the highest Self. If the aspirant who is a man could not be Nārāyaṇa (i. e. God ), if there were not the least possibility of his achieving the eminence of the Lord, there would be no necessity of his knowing the qualities of the highest Lord. With the purpose of elevating a man, therefore, are the qualities of the Lord described. It is the established conclusion of Scriptures that a man can become the highest Lord, a *puruṣa* can become *puruṣottama*. The description of the qualities of the Lord is intended to be read by a man with a view to acquiring those qualities himself.

In this verse, there are a few qualities of the Lord which are described with this purpose in view. The Lord has an infinite number of qualities and a consideration of those qualities too would be endless. Here, therefore, only a few qualities are mentioned but those few qualities

are to be regarded as *suggestive* of many others. In the verse, the Lord.

( 1 ) is the enjoyer of sacrifices and austerities,

( 2 ) a friend of all beings and

( 3 ) the great lord of all people ( or worlds ).

But now many other qualities not told in the verse may be seen.

‘ THE FRIEND OF ALL BEINGS. ’

( *Sarva-bhūtānām suhṛt* )

‘ The Lord is the benefactor, the friend of all beings. ’ The one who ever brings about our good, he alone is our friend, our ‘ *suhṛt*. ’ A person possessed of an excellent heart is called ‘ *suhṛt*. ’ To have an excellent heart with regard to some one is the same as doing the good of that some one.

The Lord is the benefactor, of all beings. Whether a being prays to or does not pray to God, God brings about his good— does bring about his highest good. The Lord is intent on, ever busy, securing the good of all creatures. This is the very nature of the Lord. He never does any evil to any one. Hence is He called ‘ Śankara ’ ( *Śam--* something auspicious, *karah--* one who brings about. ) Śankara ever accomplishes the good of all.

Every one knows what an ordinary man does. He is busy achieving his own good. He even tries to increase his own happiness at the cost of others and does not mind injuring or even killing others for his own advantage. A comparison between the qualities of the Lord and those of an ordinary man would be found helpful here:—

## QUALITIES OF THE LORD.

- ( 1 ) *Sarva-bhūtā-suhṛt*  
( Friend of all beings ).
- ( 2 ) *Sarva-bhūta-hita-kartā*  
( The benefactor of all beings—one who brings about the good of all of them ).
- ( 3 ) Liberating others by His power.
- ( 4 ) One interested in or better devoted to the achievement of the highest goal—one increasing the delight of all.
- ( 5 ) Benefactor of the family in the form of the universe.
- ( 6 ) Having no enemy as He is devoted to the good of all beings.

## QUALITIES OF AN ORDINARY MAN.

- ( 1 ) *Sva-hita-tatpara*  
( Bent on his own good ).
- ( 2 ) Desirous of his own good.
- ( 3 ) Keeping other dependent to accomplish his own good.
- ( 4 ) Selfish and desirous of increasing his own happiness.
- ( 5 ) Desirous of the good of his own family and paraphernalia.
- ( 6 ) Enemy of others due to selfishness.

The table gives a clear idea of the excellent qualities which have given the Lord the position of being the master of all as also of the evil qualities which render a man so low as to lose even his essential humanness.

Meditation on the excellent qualities of the Lord and an endeavour to emulate His example in being the 'friend of all beings' are the proper things for man to do. The wider the range of his friendliness, the greater would be the field of his mastery. This is the ordered way that a man's spiritual elevation can be accomplished. One's own good, the good of one's family, the good of one's paraphernalia, the good of one's community, the good of humanity, the good of all beings—this the sphere of what is 'one's own' goes on ever increasing. The wider the sphere of this feeling of the nature of 'one's own' developed by man, the greater the extent to which mastery gets itself established in him and when he becomes devoted to the good of all beings he becomes similar to the Lord. A feeling of the same kind of friendship arising in one's own mind—this is a particularly high stage of spiritual elevation.

That the good of all beings be accomplished is a feeling had by almost all. But the man who dedicates his entire possession for the benefit or welfare of all the creatures reaches an eminent position. Every creature is of the nature of Vāsudeva, with Vāsudeva as his essence and doing the good, accomplishing the good of all creatures, is the same thing as pleasing Vāsudeva. One who knows this and devotes all his energy to the welfare of all beings secures a very high position in the spiritual ealm.

'Having worshipped Him by his own action, man wins perfection.' (Gītā, XVIII, 46.)

A Brāhmaṇa should thus accomplish the good of all beings by his knowledge. A Kṣatriya should accomplish the same by his capacity to protect. A Vaishya and a Śūdra should bring about the good of all through commerce and craftsmanship respectively. The four *varṇas* can thus bring about the good of all beings by their respective actions. The actions are pressed into their own service by men generally. But if they be carried out for the welfare of all beings, they will be helpful to the winning of liberation and thus a *puruṣa* will reach the eminence of Puruṣottama—man would attain the greatness of God.

It should be possible for the readers after due consideration to decide as to how they *are* behaving and how they *ought* to behave, in the light of this test—i. e. by applying this test of the good of all beings. Man ought to reduce the feeling of hatred in him and increase that of friendship which he has in his bosom. This is the proper course for him to take. An aspirant has to apply himself repeatedly and master this course.

#### THE ENJOYER OF SACRIFICES AND AUSTERITIES.

( *Yajna-tapasām bhoktā* )

The Lord is the enjoyer of sacrifices and austerities. Worshipers offer sacrifices and dedicate their ritualistic activity to the highest Lord so as to please Him. Similarly, persons who practise austerities offer the same to the highest Lord. The Lord receives the sacrifices and the austerities offered to him and is pleased with those who bring the two to him. This is the sole means of the satisfaction of the Lord.

It is necessary to think here as to what this 'sacrifice' to be offered to the Lord is. 'Worship of God, unification & gift'—such is the three-fold nature of sacrifice. In a society there are four kinds of gods: Knowledge-gods, Strength-gods, Wealth-gods and Action-gods. The gods that are there in the four classes should be honoured. Mutual friendship, unification or organisation should be brought about. The poor and the needy should be helped with gifts (i. e. donations). These three being properly done is the same thing as offering a sacrifice. No act in which these three are not present can be regarded as a sacrifice. Such a sacrifice pleases the highest Lord. It is only these sacrifices that the Lord accepts. The Lord enjoys these acts in the form of sacrifice..

'*Tapas*' signifies putting up with (extreme) heat and (extreme) cold. *Tapas* means putting up with the troubles that fall to one's lot while one is busy doing what is good. While doing anything, a man has to bear heat and cold, loss and gain, success and failure, hunger and thirst. This capacity to put up with troubles is itself called by the name of '*tapas*' (austerity). This *tapas* which pleases the Lord should thus be dedicated to the Lord. Read:—

THE SATISFACTION OF  
THE LORD: SACRIFICE

THE ABSENCE OF THE  
SATISFACTION OF THE  
LORD OF SACRIFICE  
NOT-SACRIFICE.

( 1 ) The Lord is satisfied      ( 1 ) The Lord is not



by the performance of sacrifice i. e. by honouring the good, by effecting an organisation among all members of a community or citizens of a nation and by helping the poor.

#### AUSTERITIES.

( 2 ) By increasing the capacity to put up with heat and cold.

satisfied on account of the failure on the part of men to perform sacrifice i. e. because men trouble the good, quarrel among themselves and cause hardship to the poor.

#### ABSENCE OF AUSTERITIES.

( 2 ) As there is no capacity to put up with heat and cold.

The table makes it clear that sacrifice and austerities enable a man to secure the satisfaction of the Lord and that in the absence of these he is unable to please the Lord. If the question of the satisfaction of the Lord be kept apart for a while and the matter be viewed purely from the point of view of the good of the society, readers will be convinced that sacrifice and austerities bring about the good of the society. Now to enter into a detailed consideration of how sacrifice brings about the good of the society—

‘ Honouring the superior ones, effecting a sound organisation of the members of the community and the uplift of the poor ’ are the three aspects of the sacrifice.

If the virtuous people who are on a higher level are honoured, they give the society the right advice and guide it along the right path. Organisation among members of the society increases the collective strength of the society and help given to the poor improves their condition and they are then prepared to dedicate themselves to the society. Thus the whole community and nation are well organised and strengthened. This is the concrete gain accruing to a person performing sacrifice. Practising austerities too leads to a similar advantage. If the trouble that every action necessarily entails in it is put up with the action is accomplished well. Similarly that increases the strength of the man performing the action and helps the achievement of human elevation. Thus do sacrifice and austerities enable those who resort to them to have concrete gains. Due to the concrete nature of the gains it is not necessary to devote any more space for their consideration.

This would ensure both the satisfaction of the Lord and the benefit of the entire community or nation. For the Lord's face, arms, belly and feet are the Brahmanas, Kṣatriyas, Vaishyas and Śūdras respectively. The four classes are evidently constituted of those who know, those who are brave, those who are engaged in trade and those who are craftsmen ( R̥gveda X, 90,12 ). This in simple words means that the people are the manifest form the Lord has taken. Hence that which will bring about the good of the people will undoubtedly please the Lord and the satisfaction of all itself is the satisfaction of the Lord. For—

‘ Vāsudeva is all ’— thus— ” ( Gītā VII, 19 )

Hence if Vāsudeva be pleased or satisfied, every one is pleased or satisfied. There can be no doubt about the truth of this last proposition. ‘ The Lord is the enjoyer of sacrifice and austerities ’ has this import. Readers should meditate on this with particular care and derive the proper sort of knowledge from it.

## The Great Lord of all the People

( OR WORLDS ).

( *Sarva-loka-maheśvaraḥ* )

We are now considering this quality of the highest Lord viz, that he is the sole Lord of all the people ( or worlds ). None else but the Lord is the controller of them. The entire world has but one master or Lord. Call him invoke him, by any name, he listens to all:—

‘ A salutation to all ( i. e. any of the ) gods reaches Kesava.’ ( *Sarva-deva-namaskāraḥ Keśavam prati-gacchati* ). Likewise, ‘ those too, who devoted to other divinities offer sacrifice, being possessed of faith ( themselves ), they too offer sacrifice just to Me, o son of Kunti, in a manner not in keeping with the injunction ( or proper process ), ‘ for, I am the enjoyer as well as the lord of all sacrifices ’. ( Gītā IX 23-24 ).

Giving an idea of the one Lord more perfectly than this is impossible. Readers should have this idea of the one Lord firmly impressed on their mind and banish the theory of many divinities from their mind : In keeping with the Vedic religion there are many divinities; but they are all diverse light-rays of the same highest Lord.

Independently of the highest Lord those other divinities have no existence.

Those people who throw themselves on the protection of the great Lord of all people ( or worlds ) have none that can frighten them. Such people move about freely and fearlessly in the world. They are always supported by the highest Lord.

( THE ASPIRANT ) ATTAINS PEACE

( *sāntim ṛcchati* )

As a result of securing knowledge of this highest Lord, every aspirant wins peace. For, one who knows the Lord properly himself becomes the highest Lord and as the highest Lord is ever full of peace, the aspirant too wins peace. Read:—

“ Having known that Lord they become immortal ”.

( *Īśam tam jñātvā amṛtā bhavanti* ) Śve. Upa. III, 7

“Having known the auspicious he secures the highest peace.” (ibid IV, 14) ( *Jñātvā sāntim atyantam eti* ).

“The Brahman-knower attains the highest (position)”

*Brahmavid āpnoti param* (Taitti. Upa. II. 1, 1 )

“ The Brahman-knower who has taken his stand on Brahman ”

( *Brahmavid Brahmani sthitah* ) (Dhya. Upa. VIII,) Gou. V, 20

“ The one knowing Brahman reaches Brahman. ”

*Brahma vidvān Brahmābhipraiti* ( Kau. Upa. I, 14 )

Passages such as these and many others bring out that by the knowledge of the Lord the aspirant gets peace and that in him the state of being identical with the Lord (in nature) is well established. This same is what

is described as 'man becoming God' 'a *nara* becoming Nārāyaṇa'

### HAVING KNOWN ME.

( *Mām jñātvā* )

Here it has been stated that having known the Lord, (lit. *me* ) peace is secured. What the word '*mām*' signifies here is a difficult question to answer. All readers of the Gītā are aware that as it the divine Vāsudeva who is the speaker here, '*mām*' deserves to be referring the divine one himself. All are aware that the words Bhagavān, Vasudeva, Kṛishṇa, the highest Lord & the highest self convey in the Gītā only one reality. Here '*mām*' is intended to refer to the highest Lord himself.' There can be no doubt about this. Wherever the terms 'I, mine, Me' occur in the Gītā the highest self is no doubt conveyed but the aspirant having understood his own self secretly there, can get an idea of his future experience, though only verbally, even earlier than his acquisition of the state of the perfect 'Puruṣa'

The aspirant is sure to reach perfection, earlier or later. It is impossible for him so long as he is only an aspirant to experience the state of one who has reached spiritual perfection. This notwithstanding, if he wishes to have an idea of his experience as it would be after the attainment of perfection, at an earlier date or beforehand instead of construing the words 'I, 'mine' in the Gītā as referring to the divine Lord, the aspirant should understand *himself* to be meant, to be referred to, by the

words. He will thus be enabled by those words to get an idea beforehand as to what state he would attain on the achievement of spiritual perfection.

'How would I attain perfection? What would be my state after the attainment of the same? What sort of experience would I have then?' In the manner indicated above i. e. by understanding 'I' '*me*' etc, to refer to himself he can know before hand the answers to such questions.

As a man who plays the role of a king in a play and becomes for the while that he is on the stage the king whose role he is playing and as he gets the experience of that king till the time he is on the stage, though he is *not* king himself— just as though *not* a king, he *can have the experience* of one, thanks to the role he is playing, the aspirant can in all the contexts where the *Gītā* is using such forms as 'I' '*me*' etc, (as also in all contexts where the Vedas are using these pronominal forms ) imagine *himself* to be intended to be referred to and thus he would be able to *know* beforehand the state he would reach after the acquisition of spiritual perfection.

Now this knowledge he would have would be only verbal in nature. There is not the least bit of reality or actuality in it. Yet, if the aspirant can get such an idea he would be helped in the matter of self-introspection, for he would then be able to answer such questions to be put to himself as Where am I to-day? How far have I mastered the means? How far have I been able to effect spiri-

tual progress ? How much traversing of the path remains yet to be done by me ?

Students of the Gītā should meditate in this manner also. This is a way of studying the Gītā. Many profit by such a study of the work. The aspirant can have his mind concentrated easily if he studies the Gītā text well and gets an idea as to what would be the state he would reach as a result of his study.

‘Having known *Me*, he wins peace’ also means ‘Having known the *self* he wins peace.’ The body sense-organs, mind suffer from un-evenness, more-or-less and defects. They are subject to modifications and have very little peace or none of it. Knowing these viz, the body etc. it is only un-evenness that gets itself increased and due to un-evenness there arises want of peace. The attainment of peace naturally becomes ever impossible. It is only the self which is immutable, unaging, immortal, fearless, faultless and free from modifications. Hence the knowledge of the self alone would ensure flawlessness and thus would peace too be won.

The Self by knowing which this peace would be won is in *me*, in my heart. Why, that Self is my very inner being [or self.] If knowledge of this nature is secured, it is possible to have this experience of an increase in one’s own strength. The knowledge that one’s own self is of such a nature is the highest knowledge and this knowledge elevates a man, enables him to reach the highest spiritual level. The words ‘*I*’ ‘*my*’ ( or ‘*mine*’ )

and ' ' *me* ' in the Gītā indicate this inner self. The truth contained in the words would be appreciated only when the aspirant would succeed in the *realisation* of what they contain. Until this realisation takes place, the knowledge of the aspirant regarding the meaning of 'I' 'me' etc, would obviously be only verbal in nature.

### THUS ENDS

in the glorious mystic Teaching, sung by the Divine Lord,  
in the science of the Eternal and scripture of Yoga,  
imparted in the dialogue between  
Lord Shri Krishna & Arjuna,  
CHAPTER FIFTH, ENTITLED

" THE YOGA OF RENUNCIATION "





## A Brief Resume on the Fifth Chapter

OF THE GĪTĀ.

(*Karma-sannyāsa-yoga* )

This chapter is named *Karma-sannyāsa-yoga* or briefly *Sannyāsa-yoga* [ i. e. the path of disinterested action ]. In some editions the name is given in another form viz., *Sāṃkhya-yoga*. The chapter is so called because in it is proved the principle that the Self is not-doer, not-experiencer or actionless. It is therefore necessary for us to carefully grasp at this stage the nature of the *sannyāsa* ( renunciation ) which is described in this chapter. At an earlier stage ( in previous chapters ) an extremely attractive description of *sannyāsa* ( renunciation ) has been given and subsequently action has been laid down as what ought to be done or resorted to. There arose in Arjuna's mind, as was only to be expected the doubt—

“O Kṛiṣṇa thou dost praise the renunciation of actions and again the [ path of carrying out ] action [ too ]. That which is the more beneficial of the two, [ please ] tell me [ about it ] in a quite definite manner” (Gītā V,1)

Here the cause of Arjuna's doubt is clearly stated. When Arjuna heard the praise of both the paths—that of renunciation and that of [ disinterested ] action—fallen from the lips of the divine Lord, he naturally had a doubt: “ Which path should be resorted to ? If the renunciation of action is what brings about one's good,

why not follow just the path of renunciation of action ? And if it be so, why is the Lord again and again enjoining action on me ? ". This being the thought which presented itself to his mind, Arjuna put the question ' which of these two paths, the one of renunciation and the other of performance of action, would bring about my good ? ' The Lord has answered this question of Arjuna in the course of this chapter ( i. e. V ).

" Both paths—that of renunciation and the other of performance [ disinterested though ] of action are such as bring about one's good; but to a person like Arjuna, it is the *path* of [ disinterested ] *action*, which is *better* than that of the renunciation of the same " (Gītā V, 2.) Here it has been brought out that the path of action has a special feature of its own, not possessed by the path of renunciation and on that account the path of action is praised. What has particularly to be noted here is this that Arjuna's question is ' which is the path that would bring about *my* good ? ' The answer given by the Lord to the question is such as to be in conformity with the question itself:— 'for *you* the path of action is *more* beneficial '. On having understood this question of Arjuna as also the answer given to it by the Lord carefully, it becomes evident that just as the path of action is beneficial to a person of the type [ or nature ] of Arjuna, the path of renunciation too would be beneficial to many persons of a different type [ or nature ]. For, it has been stated at Gītā III, 3 that there are two types of men—those whose nature is favourable to renunciation

and those whose nature is favourable to action. Naturally to the former the path of renunciation is favourable, while to the latter that of action is favourable. In keeping with this rule stated earlier, it has been laid down here ( V, 2 ) that for men like Arjuna fitted by nature for action, the path of action itself is particularly beneficial.

If this be so, how would men like Arjuna be able to secure the fruit of the [ path of ] renunciation ? Or are such men to be understood as those who never can secure the fruit of renunciation ? If they *cannot* secure this latter fruit, it would be a matter of despair. But the Gītā never imparts any instruction fraught with despair. Hence has the device of earning the very fruit which the followers of the path of renunciation win, been taught here so as to enable the follower of the path of action to get rid of all despair. One who resorts to this device and follows the path of action can secure the fruit of the path of renunciation also. Read—

“ The one who [never] hates nor desires [any fruit], who remains away from the pairs of opposites, that one is one who ever abides by the path of renunciation and that one is easily freed from the bonds (of mundane existence)” V, 3. There are three characteristics of the person who ever abides by the path of renunciation:— ( 1 ) not entertaining any desire, (2) not hating and (3) not being influenced by the pairs of opposites. The person whose mind is free from desire, free from hatred and free from the influence of the pairs of opposites should be regarded as one who has taken to the path of- or one who has *mastered* the

path of—renunciation. Whether he puts on the red robes peculiar to sannyāsins or he does not, there can be not the least doubt regarding his being a sannyāsī [ or follower of the path of renunciation.] The following table would help one in understanding as to who is and who is not a *sannyāsī* properly so called:—

| <i>Nitya-sannyāsī</i><br>( One who ever abides<br>by the path of renuncia-<br>tion )                           | <i>Asannyāsī</i><br>( One who does not<br>renounce [ action ] )                                         |
|----------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|
| <i>na kankṣati</i><br>1. ( does not entertain any<br>desire )                                                  | <i>kāṅkṣati</i><br>1. ( entertains desires )                                                            |
| <i>na dvesti</i><br>2. ( does not hate )                                                                       | <i>dvesti</i><br>2. ( hates )                                                                           |
| <i>nirdvandvaḥ</i><br>3. ( free from the influence<br>of the pairs of opposites )<br><i>bandhāt pramucyate</i> | <i>dvandvaḥ</i><br>3. ( under the influence of<br>pairs of the opposites )<br><i>bandhāt na mucyate</i> |
| 4. ( is freed from the bonds )<br><i>mokṣa</i>                                                                 | 4. ( is tied down )<br><i>bandha</i>                                                                    |
| 5. ( liberation )                                                                                              | 5. ( bondage )                                                                                          |

A meditation on this table would enable one to understand quite easily the propositions [1] renunciation secures liberation and [2] lack of renunciation leads to bondage. If the readers continue pondering on the table, they would grasp quite easily the device of ever abiding by renunciation in their everyday dealings.

A question presents itself to our minds at this stage: What do these three negative characteristics convey? What qualities, positive qualities, do they refer to? Not entertaining any desire, not hating anyone or anything and not being under the influence of any pair of opposites are all *negative* characteristics. It is therefore necessary to proceed to the consideration of the positive characteristics of a person who is following the path of renunciation.

(1) If the influence of the pairs of opposites is altogether got rid of, it can safely be stated that in the mind of such a person there is the sense of the essential unity or identity of all, ever present. Ordinarily a man's experience is one that can be described thus: 'I am different, and different from me is the rest of the world.' This experience of the nature of a pair of opposites is not real. There is only *one existence comprised of 'I' 'thou' and 'he.'* Because '*Vāsudeva is all*' as the highest doctrine taught at Gītā VII, 19 brings out. If '*Vāsudeva is all*' is true, the truth of the Upaniṣadic passage '*neha nānāsti kiñcana*' ( 'there is no such thing, as duality or plurality here' ) would thus be experienced or realized. The positive statement of the negative form of the characteristics is just this viz. 'the realisation of the

essential ' identity [ of all ] ' ( *ekatva-darsana* ). Cf. ' *ekatvamanuṣāyataḥ* ' ( *Iśa Upaniṣad* ).

( 2 ) ' *Na dveṣṭi* ' - ' hates not ' is the second negative characteristic of one who ever abides by the path of renunciation. One who ever abides by the path of renunciation, would never hate anything. But just from the statement ' he would never hate anything ', it is difficult to conclude *how* he would behave towards others. In fact the negative characteristic of not hating is intent on bringing out only one thing positively viz, *loving all others*. Philosophically, this person, who ever abides by the path of renunciation loves none else but himself. For, ' *Vāsudeva* ' is all ' i. e. everything is a manifestation of *Vāsudeva*. For such a man, abiding ever by renunciation, ' I ' 'thou' and ' he ' have become only the different aspects or forms of the same [ underlying ] principle. There is none else in the world. Whom would he hate then ? If there is any harm caused it is caused by him. If there is anything that has been improved, it has been improved by him. Experience of this identity or oneness hatred is destroyed root and branch. The person finds it impossible to hate anything. Not only does he, on having reached this stage, become free from hatred. But as he uninterruptedly and intuitively realises the self in this stage, and as he sees nothing, experiences nothing but the self in this stage, and as he sees just the self-same form—unbroken and entire—of *Vāsudeva*, he begins loving all. He begins loving all even like loving himself. The entire populace, the whole world of the living, the entire

universe animate as well as inanimate is in his eyes full of Vāsudeva, full of the highest Self, of the nature of the highest lord. Naturally then—

“ What infatuation, what sorrow can be there of one who continues to see identity ? ’ as the Iśa Upaniṣad puts it. On account of this experience of oneness he begins to love all and love them uninterruptedly. ‘ *Nā dveṣti* ’ is a negative characteristic with the positive meaning of ‘ uninterrupted love ’ the person has for all.

( 3 ) ‘ *Na kāṅkṣati* ’ ( desires not ) is the third characteristic on the list. What other desire would the person who has realized the highest self—and realized the highest self intuitively—entertain ? As his final desire has been fulfilled, as he has achieved the highest he ever aspired to achieve, what desire can he any longer entertain which would keep on harassing him ? Everything is but an aspect of Vāsudeva. One who has no doubt in his mind regarding the truth of this, entertains no desire. Hence is he called satisfied or gratified ( ‘ *santuṣṭa*, ’ ‘ *trīpta* ’ ). The characteristic ‘ hates not ’ negative though it may appear to be in nature is thus to be understood to convey the positive idea of the person being ‘ ever satisfied, ’ ‘ ever gratified. ’

The above discussion would enable readers to grasp the positive nature of the negative characteristics. The following table would be found helpful in fixing up the ideas in one’s mind :

*The nature ( or characteristics ) of one who ever abides  
by renunciation ( nitya sannyāsī )*

*Positive characteristic*

*Negative characteristic*

*Ekatvānubhava*

1. ( experience of the identity of all things and beings )

*Akhanda preman*

2. ( Uninterrupted love of all. )

*Nitya santuṣṭi*

3. ( ever enduring satisfaction or gratification )

*Nirvandva*

1. ( free from the influence of the pairs of opposites )

*Na dvesti*

2. ( does not hate anyone )

*Na kāṅkṣati*

3. ( does not desire )

These characteristics enable us to understand who are and who are not nitya-sannyāsins (or those who ever abide by the path of renunciation). He who is ever satisfied, he in whose mind there keeps on flowing uninterruptedly the stream of love, he who makes no distinction such as 'mine-thine' he likewise, who hates none he who entertains no desire, he who does not consider anyone to be different from himself—that person should be understood to be one who ever abides by the path of renunciation.

Even one who performs action i. e. follows the path of action can become a nitya-sannyāsī by remaining uninfluenced by the pairs of opposites, by giving up hatred



and desire, by remaining ever satisfied, by uninterruptedly loving others and by experiencing the essential identity of all things and beings.

ONE WHO ABIDES BY THE PATH OF  
RENUNCIATION ONLY TEMPORARILY

AND

ONE WHO DOES SO FOR ALL TIME.

Here the terms '*nitya sannyāsi*' and '*anitya sannyāsi*' too must be considered so far as their meaning is concerned. The characteristics given at an earlier stage are those of a *nitya sannyāsi*. One from whose mind desire, influence of the pairs of opposites and hatred have been destroyed and destroyed quite naturally, one in whose mind there are satisfaction, the feeling of all having the same self and love, present and present quite naturally,—he is a *nitya sannyāsi*. Irrespective of such a person's doing action or abstaining from it, he has to be regarded as a *nitya sannyāsi*.

But the person who wants to keep his desires away perforce, he who does not want to hate and tries to avoid hatred with effort even when he is deliberately teased by others, who even while experiencing duality tries by meditation to know the identity present everywhere, has not the same nature as a *nitya-sannyāsi* quite naturally. All the same he endeavours to reach such a stage. One who tries with special effort to prepare his mind thus—i. e. one who though not satisfied at heart curbs his desire and endeavours to steady his satisfaction,

who, likewise, even when there is hatred that has arisen in his mind against others tries with wilful effort to check that hatred and love ( others )—such a person, even though he may be similar to a *sannyāsi*, to all intents and purposes, shall have to be characterised as a *temporary sannyāsi* or a *sannyasi* for the time being. For, the spirit of renunciation is not there in his nature imbibed thoroughly. He has to strive to be a *sannyāsi*. As a result of this, whenever his effort to be a *sannyāsi* is slackened, he ceases to be a *sannyāsi*. One who is a *nitya sannyāsi*, in the nature of things, is a *sannyāsi* under any circumstances. Irrespective of his wearing or not wearing, irrespective of the manner of his living, his state of being a *sannyāsi* remains ever uninterrupted. Men should carefully understand these characteristics set forth here, meditate on them and try to be *nitya sannyāsins* themselves;—this is what the *Gītā* wants to teach. In the eyes of the *Gītā* neither the performance nor the abandonment of action are in any way related to this *nitya sannyāsa* (uninterrupted renunciation). According to the *Gītā* renunciation is related to the peculiar mental attitude. If any one's mind is free from hatred, duality ( or influence of the pairs of opposites ) and a sense of imperfection, and if love, sense of oneness of all and satisfaction reign supreme in it, the possessor of such a mind has already become a *sannyāsi*, it can safely be concluded. The only consideration weighing with the *Gītā* in this respect is the mental attitude of the person. It is on the basis of the mental attitude that the *Gītā* decides whether a

person is a *sannyāsi*. Readers should pay attention to this and endeavour to attain the state of being a *nitya sannyāsi*. Extraordinary effort will have to be made to be able to practise this discipline. But once the discipline is mastered, all the achievements of *sannyāsa* will be there at the beck and call of the person who has mastered the discipline.

### THE IDENTITY OF SĀMKHYA AND YOGA.

Another proposition too of the Gītā viz. that the Sāmkhya path and the Yoga path are not different i.e. the path of *renunciation* and the path of *action* are not different but that they are identical, is very important and worth our careful consideration. In the path of renunciation the abandonment of action is necessary and in the path of action resorting to or performance of action is necessary. All are aware of this. There is the same difference between the two paths as there is between light and darkness. All the same, both these paths are identical—

“ The ignorant declare the Sāmkhya and the yoga to be different, but the knowing ones do not say so. Even one [ of the two paths ], properly followed, secures [ for the person who follows it ] the fruit of both. The place which is reached by the followers of the Sāmkhya- that [ place or position ] is reached by the followers of the path of [ disinterested ] action too. He who sees the Sāmkhya and the Yoga to be one sees in truth.”

(Gītā V, 4; 5.)

The paths are thus distinctly said to be identical. By characterising those who consider the two to be different as 'ignorant' ( *mūḍha* ), the Gītā has with an insistence all its own shown the identity of the two. But even while showing the identity of the two, just here it is that the fact that there is some difference between the two also has been brought out. Otherwise there was no reason why it should have been stated that the place or position reached by the Sāmkhyas is reached by the followers of the 'Yoga' too. The statement brings out that the two paths are in some respects different from each other. But this difference is one that obtains so far as the behaviour of those who follow the paths is concerned. In respect of the ultimate perfection or achievement of the goal there is no difference. For, followers of both reach the same place ( state or position ). Readers should refer to the characteristics of one who follows the path of renunciation set forth at an earlier stage. The follower of the path of [ disinterested ] action also attains, on having given up desire, hatred and the influence of the pairs of opposites, the fullest fruit of renunciation. So far as the winning of the fullest fruit is concerned, the two paths are identical. Even though the followers of the path of renunciation and of [ disinterested ] action appear to be different from each other externally, their *mental attitude* is of identically the same nature and importance. We have here noticed the identity of both the paths in respect of the goal they enable those that follow them to reach. There is one more consideration which brings out

the speciality of the path of disinterested action. The perfection of the Sāmkhya path is impossible in the absence of the path of action:—

“ Renunciation [ is ], however, O long-armed one, difficult to achieve without resorting to [ disinterested ] action. The thinking one who has resorted to the path of [disinterested] action, attains Brahman, before long Renunciation and action are both such as bring about the good (of those who resort to them). Of the two, however, the path of action (far) excels that of renunciation”  
( V, 26 ).

The excellence is an excellence due to the ease with which the path of action can be resorted to. If a person considering both the paths to be identical gives up the path of action and resorts to that of renunciation all at once, he will definitely be subjected to an amount of misery (*duḥkham āptum a-yogataḥ*). But if a person were to take to the path of action without resorting to that of renunciation, he would not be subjected to any difficulty or misery. The excellence thus evidently is excellence in regard to the ease with which a path can be followed. The path of action is intended for the ordinary run of men who without being required to leave the group to which they belong should be enabled to follow a path of discipline. It is only in view of this simplicity from the point of view of the aspirant that there is an excellence that the path of action has over the other path viz, that of renunciation. While going along this path (of disinterested action), when desire, hatred etc are given up by degrees, the follower of the path becomes in due course a

*nitya sanmyāsī* and wins the ultimate perfection also. This is a path very easy to traverse. Nor can it be said that this is one which is to be resorted to only in the initial stage- and to be given up subsequently as another *has* to be resorted to. While one is going along this path, one's love and hatred, as also the sense of duality ( or influence of the pairs of opposites) drop off and as soon as they drop off, the highest perfection is reached. Thus this path is easy to follow in the beginning and also one leading to the highest perfection in the end. On this account has it been stated at Gītā V, 5.

“ The place ( or position ) which the followers of the path of renunciation reach ( or win ), the followers of the path of (disinterested) action also reach ( or win ). ” Evidently then, the followers of the ‘ *yoga* ’ do not lag behind. They will get themselves elevated by slow degrees, they will reach the destination late, but they will *undoubtedly reach it*. The discussion, it is hoped, would enable readers to understand as to from what view-point the path of action has an excellence of its own and also from what view-point the two are identical ”.

“ Renunciation and Action, both (of these) are those that bring about the good (of those following them).” All the same Arjuna has been instructed ‘ dost thou follow the path of action itself : The reason for this is the ease with which the path can be followed. Nobody should entertain a doubt as to whether a person can or cannot acquire the fruit of the renunciation of action, by following

the path of action. There is not the least doubt regarding the follower of the path of action winning it. For, the device of winning this has been taught in the Gītā. While carrying out his duties as a follower of the path of action, the one who has resorted to it quite naturally secures this fruit, this goal (or perfection) that is won by following the path of renunciation with the help of this device, described so far. The device is 'absence of attachment for the fruit of action or the abandonment of the fruit of action' which may in other words be described as being the same thing as 'the abandonment of desire, hatred and (the influence of) the pairs of opposites.'

#### FREEDOM FROM THE EFFECT OF ACTION.

(*Nirlepatā*)

Desire, hatred and [ the influence of ] the pairs of opposites— these are bonds. If a man acts while he is affected by these three, he gets himself tainted or incurs sin. If the taint of action is to be removed, evidently these three viz., desire, hatred and [ the influence of ] the pairs of opposites would have to be got rid of. Readers may well be led to ask at this stage ' why is a person tainted when he acts with desire, hatred and [ the influence of ] the pairs of opposites ? To be able to get an answer to this question a little bit of thinking is necessary. In the initial stage when the pairs of opposites are still influencing a man, the thought is ever awake, ever presenting itself to his mind— ' I am different and different from me

are other people.' The thought arises out of just such a consideration as this viz., as all my rivals are alien to me, I am exposed to danger from them; hence it is necessary for me to make efforts to protect myself from them. As many such thoughts arise in the mind, there is hatred that is produced as a result. This latter leads to battles, strifes etc and lack of peace or disturbance to the mental peace is the final consequence of the series. The sum and substance of all that has been said so far is that hatred arises out of (the influence of) the pairs of opposites (or sense of duality). Desire too arises out of the sense of duality itself. For, the desire to secure other things arises out of a consideration of this nature: I am imperfect and I can attain perfection if I get that other object or those other objects. Due to this desire or longing there arise the two viz., hatred of opponents and affection for those who are favourable. There cannot be any doubt regarding the strifes and disturbances to peace that these later lead to.

Thus love of one and hatred of another (or others) have originated. Who can say that the actions that will arise out of the thought 'I want enjoyments and to secure them I shall destroy whatever obstacles will present themselves to me on the way,' would be pure? And if these actions would not be pure, they would necessarily be binding. On this account has it been stated that *actions which would arise out of desire hatred and a sense of duality will cause a binding*. If one wants to strive to get oneself freed from bondage, it is, there-



fore, necessary to banish desire, hatred and a sense of duality from one's mind. It is equally necessary to cause satisfaction and the sense of all having the same self (as their essence) to be firmly established in one's mind.

Various are the ways of attaining this perfection set forth in works that deal with duty. The Gītā too states—

“One who follows the path of (disinterested) action, with his soul pure, with soul conquered, with the sense-organs conquered, considering the self of all beings as he does himself,— even while doing (several) actions is not tainted (or affected by them). Knowing the Reality, a follower of the path of action should think ‘I am not doing anything at all’. While seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, excreting, taking, opening or closing (the eyes) thinking that it is the sense-organs that are acting in the sphere of their objects, who does all actions having dedicated them all to Brahman after having abandoned the fruit thereof— that one is not tainted by sin, like the lotus-leaf by water (in which it grows).” Gītā V, 7-10.

Here the Gītā has taught a very nice device of getting rid of the fault arising out of action even while one resorts to action. To begin with a man has to conquer his sense-organs, be pure of soul, self-controlled and he has to think that the self of all beings is his own self. Not being attached to the fruit of action (*sangam tyaktā*), he should dedicate all his actions to the Lord. Considering himself to be not-agent (or not-doer) of actions, he should behave with the thought ‘all actions

are taking place because of or through the sense-organs; *I am not their author.* ' This having been accomplished. a man can be free from the taint of actions. Whatever has been taught in these four verses is conveyed by the three words discussed in the earlier paragraphs as can be seen from the following table :—

1 *Na kāṅkṣati*,— ( V, 3 ) = *viśuddhātmā, vijitātmā, jīteन्द्रिया* (with soul pure, soul conquered and sense-organs conquered) V, 7; *naiva kincid karomi* ( I do not do anything at all ) V, 8; *indriyāṇi indriyārtheṣu vartante* ( the sense-organs are acting in the sphere of their objects) V, 9; *sangam tyaktvā* (having given up attachment) V, 10; *brahmaṇi ādhāya karmāṇi* (having dedicated actions to Brahman)V; 10; [ having given up desire for fruit, having dedicated all actions to the Lord, having become pure of soul, one should follow the path of disinterested action. ]

2 *Nir-dvandvaḥ, na dveṣṭi* ( V, 3 ) = *sarvabhūtātma-bhūtātmā* ( Considering the self of all beings to be one's self ) V, 7.

Readers can see for themselves how all these teachings or instructions get themselves included in the three acts of abandonment viz ( 1 ) abandonment of desire or longing, (2) abandonment of hatred and (3) abandonment of the influence of the pairs of opposites. As the cause of affection and hatred is desire or longing, by the abandonment of the latter, all this that is worth achieving can be achieved. This exposition of the way in which

the follower of the path of disinterested action can remain, while performing all actions unaffected by the latter is well worth ever remembering. All this can be achieved by giving up the idea of enjoying the fruit of one's actions. Giving up the desire to enjoy the fruit of action or the abandonment of the fruit of one's action or dedicating the fruit of action to the Lord for His gratification—all these are essentially the same. The self of all beings is in everyday parlance the Lord and in strict philosophical terms 'Brahman.' If the fruits of all actions are dedicated or offered or abandoned for His satisfaction, a man becomes free from the fault of his actions. This in clear terms means:—

- ( 1 ) dedicating to Brahman the fruit of all actions
- ( 2 ) dedicating to the Lord the fruit of all actions
- ( 3 ) offering the entire fruit of all actions for the self of all the beings
- ( 4 ) offering the fruit of one's actions for the gratification of all the creatures
- ( 5 ) dedicating one's life for the sake of the happiness of all the creatures.

This is the meaning of taking the vow of abstention from injury or not troubling anyone in any way. This is the meaning of striving as far as lies within one's power for the benefit of all creatures or of absence of hatred absense of duality, freedom from fear etc. An ordinary person who is also mean kills others, destroys them for his own happiness. This sense of duality, full of hatred, is itself the stage where a person is yet possessed of

desire. Here a person is tainted by action. But when a person reaches the highest stage, he dedicates himself for the benefit of all. And hence i. e. because there are in his mind an absence of duality, an absence of hatred and absence of any desire for fruit, he becomes free from the fault of action. Thus is the perfection of one free from bondage attained.

The service of all beings is itself the service of the highest lord. For, all beings are but the form of Vāsudeva ( *Vāsudevaḥ sarvam*, Gitā, VII, 19). Vāsudeva, Nārāyaṇa the highest Lord, the highest Self, the Lord is in fact far from concrete. But the Brahmins, Kṣatriyas, Vaiśyas, Sūdras, cattle, horses etc. are the concrete form of Him (Vāsudeva). ( vide Ṛgveda, X, 90; 8-10-12.) Hence if the Lord is to be served, it is this concrete form of His that must be served. In the chapter dealing with the *vibhūti*s (particular manifestations) of the Lord (Gitā X) and in the next (XI) dealing with the universe form of the Lord, this very teaching is imparted. Dedicating one's life to the Lord is the same thing as dedicating it for the removal of the misery, trouble and afflictions of all such among human beings and other animals as are suffering on account of misery, trouble and affliction. Those who continue to indulge in having objects of enjoyment even though they see a number of the members of our own species—the human species—without any possessions helpless, affected by disease, full of misery, exploited and tormented by famine, without so much as raising their small finger to help them and those who make elaborate,

arrangements for their luxury such persons are very far away from devotion to the highest Lord. Readers should pay attention to this consideration regarding the purpose for which the fruit of action is to be dedicated to the Lord. The abandonment, offering or giving away of the fruits of action is to be done for this self of all the beings and through such an abandonment, offering or giving away this Self of all the beings is to be served. This Self of beings and just this one is the objection of devotion of all. Some may raise an objection at this stage: 'we see the form of the highest Lord in a Brāhmaṇa; how can the highest lord dwell, however, in a Cāṇḍāla?' To remove such a doubt has the following been stated in this chapter :-

" The knowing ones see evenly [ the self-same Brahman ] in a Brāhmaṇa rich in possession of knowledge and modesty or discipline, a cow, an elephant, a dog and an ignorant cāṇḍāla. Those whose mind is established in evenness, -by them is birth as also death conquered even here in this world. For, Brahman is even, free from fault. Therefore it is that they have taken a firm stand on Brahman. " ( Gītā V, 18-19 ).

This makes it quite clear that it is improper to say that the nature or existence of the Lord is there in a Brāhmaṇa but *not* there in a Cāṇḍāla. All entities are just Vāsudeva ( Gītā VII, 19 ) whether it is a cāṇḍāla or a Brāhmaṇa or a dog or an elephant of whom we are thinking. All these are the concrete form of the highest Lord himself. The one desirous of liberation i. e. the

aspirant ( *mumukṣu* ) must have this understanding of the equality or evenness of the lord's presence everywhere and he must be devoted to this Self of all beings. For the gratification of this Lord must the fruit of our action be dedicated. The '*abandonment of the fruit of action*' '*having no attachment to the fruit of action*' etc referred to in the Gītā means only this viz., dedicating the fruit of one's action to this Lord in the form of the people or to the Self of all the beings. The teaching of the dedication of the fruit of one's action to the Lord has been imparted in the Gītā, as is shown in what follows .

“ Carry out actions having given up attachment ”  
(II, 48)

“ Having abandoned fruit arising out of action ”  
(II, 51)

“ Having given up attachment to the fruit of action ”  
(IV, 20.)

“ Carries on actions having given up attachment ”  
(V, 10.)

“ Following the path of disinterested action (*yuktaḥ*) having abandoned the fruit of action ” (V, 12.)

“ Having given up *all* desires without any being left out in the process i. e. without exception ” (VI, 24. )

“ Having given up attachment and the fruits are actions to be performed ” (XVIII, 6.)

“ Having given up attachment and the fruit as well, action which ought to be carried out is carried out. The abandonment of all fruits they call by the name of abandonment. ” (XVIII, 2.)

“ Never any right to fruits. ” (II, 47.)

“ One attached to fruit is bound down ” (V, 12. )

“ They carry out action, having given up attachment for self-purification. ” (V, II.)

“ Do not carry out actions with the desire ‘ I alone should get the fruit of my action ’. Dedicate the fruit of your action to the Self of all beings. You have no right to the fruit of action. Being attached to the fruit of action necessarily leads to bondage. Only by dedicating the fruit of one’s action to the Lord, does one become pure.” To be able to follow the purport of the abandonment of the fruit of actions these passages from the Gītā must be meditated on. A meditation on the passages helps one fix up the following aphorisms of Karmayoga (or the path of disinterested action :)

#### APHORISMS OF KARMAYOGA.

- 1 Every one must needs carry out or perform action. (II, 47.)
- 2 It is proper for none to give up action. (XVIII, 5.)
- 3 Action must be performed in the manner that has been prescribed (II, 48.)
- 4 There must be no attachment to its fruit. (II, 47. )
- 5 Whatever fruit of actions is secured by a person must be dedicated by him for the welfare of all beings. (VI, 7; III 20; V, 25; XII, 4.)

6 There would be binding only on account of preserving the fruit of one's action for oneself. (V, 12.)

7 Giving away the fruit of one's action or the satisfaction of the Self of all beings will help a man win his salvation. (V, 25; XII, 4.)

These aphorisms deserve to be well pondered over by the readers. The 'duty to humanity' as it gets itself determined on a consideration of these aphorisms is of this nature : a Brāhmaṇa should carry out in the best possible manner his duty in the form of teaching;—but the remuneration which he would get for the same he should give away for the welfare of all beings. Similarly a Kṣatriya should carry out to the best of his ability his duty in the form of protecting the subjects ( or people )-- but he should dedicate the wealth he thus would acquire to the well-being of all. A vaiśya should carry out his duty consisting of agriculture, cattle-rearing and trade and thus acquire a vast amount of wealth.

This latter however, the fruit of his action, he should give away for the benefit of all. Similarly a sūdra too should carry out his duty consisting of craftsmanship and service absolutely satisfactorily and should dedicate the wealth, the fruit of his action, so acquired to the good of all creatures. Evidently this amounts to saying that all persons belonging to a nation—every one of the citizens of a nation—should carry out his or her duty most satisfactorily, that none should be given to indolence or sloth. None should, that is to say, spare himself or herself in this respect. Every one should do his very best to perform



his duty. The fruit of this action in the form of wealth should not be accumulated by any body. The entire wealth in the form of the fruit of the action of all should find its way to the treasury of the nation. And this latter, the national treasury, should maintain the entire populace. When the dealings of the entire humanity would thus go on taking place on the basis of this idea of desirelessness, all will be free from pain and misery and the distress caused by the current dealings taking place on the basis of selfishness would be removed one and all.

All the bonds, all distress, all calamities ; to which the human race is subjected arise out of the accumulation of the fruit of their action for just themselves that human beings practise. All difficulties are thus traced back to attachment to fruit. When this attachment to fruit will be got rid of, when it would be the very nature of everyone to give away the fruit of their action in the interests of the Self of all beings, all difficulties and calamities will vanish into thin air. This very nature which human beings are to try to secure is called 'sannyāsa (renunciation of fruit) or 'kurma-sannyāsa' (abandonment of action i. e. of the evil effect of action). This same is called 'tyāga.' This puts an end to human sufferings. The fruit of such an attitude [ of 'sannyāsa,' or 'karma-ṣannyāsa' or 'tyāga' ] is described in the following verse from the Gītā—

*Nirdvandvaḥ hi-bandhāt pramucyate* ( one free from the influence of the pairs of opposites becomes free from bondage )— Gītā V, 3. *Karmaphalam tyaktvā śāntim āpnoti* ( Having abandoned the fruit of action, he wins

peace ) *ibid*, 12. *Sannyasya āste sukham vaśi* ( Having given up desire for fruit, the self-controlled one remains happily ) *ibid*, 13. *Brahma-yoga-yuktātmā sukham akṣayyam āsnute* ( One with his soul in union with the Highest Self wins happiness that knows no exhaustion. *ibid*, 21.

*Vigatecchā-bhaya-krodho... mukta eva* ( One with desire, fear, anger departed is even free or liberated ) *ibid*, 28. *Suḥṛdam sarvathūtānām jñātvā śāntim ṛicchati* ( Having known the friend of all beings, he attains peace ) *ibid*, 29.

The above citations are bringing out the very meaning expounded so far with a difference in regard to the words or terms used. A man should carry out his duty and dedicate the fruit thereof to the divine being ( *janārdana* ) in the form of the people ( *janatā* ). Thus would the people be free from bondage and thus would all distress be put an end to.

The Upaniṣadic explanation of bondage is as follows :

“ *Bandhāya viṣayāsungi* ( Attachment to objects leads to bondage ) Maitri Upa. 6, 34.

‘ *Bandhāya viṣayāsaktam* ( Clinging to objects leads to bondage ) *Brahma. 2*

*Bandho hi vāsanā bandhaḥ* ( For, the binding in the form of longing is bondage ) *Mukti Upa. 2, 68.*

*Mokṣaḥ syāt vāsanā kṣayaḥ* ( Freedom from or destruction of longing would be the same thing as liberation ) *ibid*.

*Vasanā* or longing is the desire to have accumulated in one's possession the means of enjoyment. This very longing is the cause of the infinite trouble that all men are subjected to. The discussion made so far would enable the readers to understand clearly the principle that accumulation of the fruits of action leads to misery while the giving away of the fruits brings about happiness. A meditation over this would facilitate the understanding of rules pertaining to abandonment and enjoyment.

Readers can consider for themselves how accumulation of fruits leads to misery. Imagine a very wealthy person staying in a village. As he has riches greater than any one else's in his possession, he is capable of helping as well as ruining others. Very few are however men who would help others. As man is selfish, he does not mind ruining others while trying to secure his own selfish ends. As a result of this selfishness so natural to all men, the rich man in the village in our example would purchase all grains available. The vast amount of wealth he possesses would enable him to do so. He would sell the grain at a rate he is pleased to. Others are not in a position to purchase the grains, as they have not the required amount of riches in their possession. They are consequently driven to starving themselves. This distress is caused by the improper distribution of wealth. If the rich man would give up all his wealth for the sake of others from his village, and if, in a similar manner, all the inhabitants of that village would give up their respective earnings for the benefit of the whole village and if the representative

assembly of the village ' would keep that wealth in the public treasury and protect the entire village on the strength of this wealth in the public treasury, there would not be a single miserable soul in the village. This 'abandonment ' or ' giving up ' would secure a greater and greater good of the village. On this account does the Gītā lay down the vow of *a-parigraha* or non-accumulation of wealth. Having no attachment to the fruit of action is itself called as ' *a-parigraha* ' Increasing one's own possessions itself is thus responsible for the infinite number of troubles men have to suffer. The fruit or reward won by abandoning desire for fruit is thus described by the Gītā :—

*Brahma na cireṇa adhi-gacchati* . Before long he wins Brahman. (V, 6.)

*Brahmavid brahmaṇi sthitah*— The knower of Brahman established in Brahman (V, 20.)

*Vindati ātmani sukham*— Secures happiness within himself (V, 21.)

*Sa sukhī narah*— That man is happy (V, 23.)

*Labhante brahma-nirvāṇam*— Win peace in the form of Brahman (V, 25.)

*Abhito brahma-nirvāṇam Vartate* — On all sides, there is peace in the form of Brahman. (V, 26.)

*Prakāśayati tat param*— Throws light on that highest  
(V, 16)

*Gacchanti a-punaḥ āvṛttim*— Reaches a state from where there is no coming back ' (V, 17.)

This highest perfection is secured by abandoning the fruit of action. Brahman is the highest power and it pervades all-moving and not-moving. When man gives up the fruit of his action for the welfare of all that move and all that move not, when man dedicates that fruit to all, he wins this Brahman or this great power. Let us now consider a concrete instance.

#### ACCUMULATION OF THE FRUIT OF ACTION.

There are ten brothers staying in a house. Every one of them keeps for himself the wealth acquired by him by his action. No one parts even with a bit of his wealth. None from among the ten brothers ever bothers himself so much as to inquire whether the remaining nine are alive. Every brother stays in the room assigned to him. All the same there *are ten* brothers in this house. When an enemy attacks the house, they *are not* ten. For, each one of them is alone, cut off from the rest. Even if two persons who are on enemical terms with these people come, they will destroy each one of these ten brothers attacked when helpless and the two persons would become masters of the house. This makes it clear that retention of the fruit of one's action with oneself does not only not make an increase in collective strength possible but it also thwarts the growth of individual strengths thus leading to a number of difficulties and troubles. Hence has the Gītā laid down that the fruit of action be dedicated to the highest Lord without on any account having attachment to the fruit of action.

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**ABANDONMENT OF THE FRUIT OF ACTION.**

Let us next proceed to consider another house where ten brothers ready to sacrifice for each other's sake are staying. As in the preceding instance the number of brothers staying under the same roof is the same viz., ten. Each one of them carries out his duty in the best possible manner and all of them keep whatever is earned in the common treasury. They spend from this common accumulation for each other's benefit such amount as is required and proper. Every one is prepared to expend his energy for the remaining nine. As each one does whatever he does with the help of others each one is possessed of the strength of all the ten of them. The strength of ten such brothers when put together will naturally be equal to that of a hundred of them. This then is the advantage reaped out of the abandonment of the fruit of action and the vow of non-accumulation. Thus are the ten brothers possessed of an extra-ordinary kind of strength. This is as it were their state of having become Brahman [ the highest principle ] itself !

One who is of the nature having [ just his ] individual self has a strength equal to that of an individual. But one who is of the nature of the Self of all, who would have a Self that is the Self of all beings, will be the Self of all beings, will have a strength that would be greater than even that of all the beings. This is Brahman. Being the Self of all is the same thing as being Brahman. Such persons i. e. those who have thus become Brahman, even after doing a number of actions, remain unaffected by them.

What is the means of attaining such a state as this ? What kind or course of conduct would enable a man too become ' *sarva-bhūtāmarūpa* ' i. e. possessed of a nature which is the Self of all-what way would a man reach straight on this path—of spiritual elevation ? This must be properly considered. The words occurring in this—the fifth-chapter of the Gītā, such as give an indication of the answer to these questions may now be considered.

**THE IGNORANT ONES WHO ARE ON THE SAME  
LEVEL WITH CHILDREN.**

The ignorant ones, lacking in intellectual capacity and deluded are first described in the chapter, as follows :

*Bālāḥ* ( 4 ) =

*Ayuktāḥ* ( 12 ) =

*Kāmakāreṇa phale  
vaktāḥ* ( 12 ) =

With an intellectual capacity not fully developed and therefore comparable to children or infants

Not practising *yoga* ( i. e. not following the discipline of the path of action without desire for fruits ), not endeavouring ( to better themselves spiritually ).

Attached to fruit on account of self-interest, those who accumulate the fruit of their actions for themselves.

*Ajnānena jñānam āvṛtam  
tena muhyanti ( 15 ) =*

By ignorance has  
knowledge been covered  
and on that account do  
these get themselves  
deluded.

These people have a fall. They get themselves deteriorated. These men get themselves afflicted. Among these are included *ayuktas* i. e. those who do not follow the path of karma-yoga ( action without desire for fruit ), those who are selfish and go on accumulating the fruit of action. With themselves, ignorant that they are. Words opposed to these indicate the path of spiritual elevation. To give an idea of the same:—

#### THE PATH OF DETERIORATION

- 1 *Bāla* ( ignorant ) 4
- 2 *Ayukta* ( Not following  
the karmayoga path ) 12
- 3 *Saktaḥ* ( attached to  
fruit ) 12
- 4 *Ajnāni* ( ignorant ) 15
- 5 *Mohayukta* ( Under a  
delusion )
- 6 *Sammūḍha* ( Altogether  
deluded )

#### PATH OF ELEVATION.

- Pandita* ( knowing ) 4  
*Yukta* ( yogi ) 8  
*Asaktaḥ* ( not attached  
to fruit ) 10  
*Jñāni* ( possessed of  
knowledge ) 15, 17.  
*Moharahita* ( Under no  
delusion )  
*Asam-mūḍha* ( In no way  
deluded ). 9



A little consideration of the terms that follow will enable the readers to understand that they indicate the bright and auspicious path of elevation or perfection.

**TATTVAJNĀNĪ PANDITA (THE KNOWING  
ONE WHO HAS GRASPED THE REALITY).**

He who knows properly duty and not-duty is a *tattva-jñāni paṇḍita* i.e. a knowing person who has grasped the Highest reality. Such a person gives up attachment to fruit and carries on actions. He is thus described in this chapter:—

*Paṇḍitāḥ* ( 4 ), *Paṇḍitāḥ  
samadarsinaḥ* ( 18 ) =

Those possessed of  
knowledge intellectually  
gifted and possessed of  
equanimity.

*Tattvavit* ( 8 ), *Brahmavit*,  
(20) *Viditātmā* (26) =

Those who know the  
reality, those who know  
Brahman, those who know  
the Self.

*Rṣayaḥ* ( 25 ) =

Capable of seeing  
what lies beyond, the  
range of sense-organs  
( *atīndriya-artha-darsī* ),  
those who grasp the sub-  
tlest [ principle ] ( *sūkṣma-  
darsī* ).

*Sāṅkhya ( 5 ) =*

*A-sammūḍha (20), jñānena  
yeṣām ajñānam nāśitam  
(16) =*

*Jñānam tat param pra-  
kāśayati ( 16 ) =*

*Jñāna-nirbhūta-kalmaṣah  
(17), Kṣīṇa-kulmaṣāḥ (26)  
viśuddhātmānaḥ ( 7 ) =*

*Yeṣām manaḥ sāmye  
sthitam ( 19 ) =*

*Brahmaṇi sthitāḥ (19,20) =*

Followers of the path  
of knowledge, followers of  
the path of renunciation  
of action.

Those whose delusion  
has been removed, those  
whose ignorance has been  
removed by their know-  
ledge of the reality.

Those who have  
realised the highest princi-  
ple on account of their  
knowledge.

Those whose sin has  
been washed away by  
their knowledge and those  
whose defects or shortcom-  
ings have been reduced—  
those who have been  
purified.

Those whose mind has  
become even, those whose  
mind has equanimity.

Those who dwell in  
Brahman.

Thus those who are possessed of knowledge, free from delusion, sinless, even-minded or possessed of equanimity, knowing the highest reality become free from attachment. They do not keep the fruit of their action with themselves. They dedicate it to the divine one in the form of the populace. They have equanimity towards men and beasts. They know by experience that the self-same ātman—principle with identical nature, permeates the universe. As there is no sinful behaviour on the part of such persons who have known the highest reality, as they are ever free from evil, they have their selves purified and are liberated from mundane existence.

#### YOGI.

These very persons practise *yoga* and pursue the path of spiritual perfection. Indicative of this are the following terms :—

*Yoga-yukta* (6, 7), *yuktaḥ* (8), *yogi* (24), *yogaḥ* (5)—following the path of disinterested action. The term '*yoga*' has a special significance in the 'path of disinterested action'. '*Karmasu kauśalam*' 'skill in actions' (Gītā II, 50), even-ness of mind preceded by attachment to fruit irrespective of success or failure, '*samatvam yoga ucyate* (Gītā II, 48), and the capacity to endure the impetuosity of desire and anger (*śaknoti ihaiva yaḥ sōdhum kamakrodhodbhavam vegam sa yuktaḥ*). Obviously practising *yoga* is the same thing as performing action with skill, having equanimity with regard to the pairs of opposites and putting up with the

impetuousity of desire and anger. This is what the word 'yoga' in the Gītā signifies. There are other senses also in which the term is used in the Gītā. Those senses will be discussed later in their proper places.

*Kurvan* ( 7 )— this term too signifies pursuing the path of Karmayoga. Karmayoga is a yoga of effort. Doing every action with skill and not allowing any slackness to affect the effort is the general rule of the Karma-yoga. Along with this:—

*Mokṣa-parāyaṇa* ( 28 )— Being intent on liberation, being ever keen on securing salvation is what is necessary. Similarly,—

*Tadbuddhayaḥ, tadātmanah, tanniṣṭhāḥ, tatparāyaṇāḥ* ( 17 )— Remembering God, making one's self full of God, being devoted to and established in God and considering God as the highest resort—all these are necessary to a karmayogi whose final resort is God. One becomes what one meditates on. In keeping with the rule a person intent on God becomes God and carries out the right kind of actions properly. The follower of karma-yoga keeps before himself a superior man— a saviour as his goal and tries to emulate him.

#### PRACTISING [ SELF ] CONTROL.

Self-control occupies a place of supreme importance in Karma-yoga. In the absence of self-control, Karma-yoga cannot be achieved. The discipline peculiar to the path cannot be mastered. Terms indicative of this are: —

**Muniḥ** ( 6, 28 )— One who observes (strict) silence. Here it is control over speech that is in view. The power which gets itself exhausted by speech is saved by this control. The term has another meaning also viz. ever thinking, ' in the habit of thinking ' ' Muniḥ ' would thus refer to one who thinks or meditates and secures the knowledge of the highest reality.

*Vaśi* ( 13 ), *yati* ( 26 ), *vijitātmā* ( 26 ), *yata-cetas* ( 26 ), *sthira-buddhiḥ* ( 20 ), *jitendriya* ( 7 ) & *yatendriya-mano-buddhiḥ* ( 28 )— All these terms indicate the necessity of exercising control over the self, intellect, mind, thinking, speech, sense-organs and the body. Here there is control over the intellect as also the internal organ ( *citta* ). None is exempted from control. For, if one be let loose, the control of others becomes meaningless. All must therefore be very carefully controlled.

Men exercising control over themselves as described so far alone follow the path of karmayoga very skilfully and accomplish their spiritual perfection. The mastery of the karmayoga discipline is an impossibility in the absence of ( self ) control and control is absolutely necessary to achieve perfection of any kind.

#### DESIRELESSNESS.

Along with control, it is necessary that reduction of longing too is achieved. Here there is mutual dependence. For, control being secured would enable a man reduce his longing, and reduction of his longing would enable

him secure control. A few clauses indicative of this very important theme are contained in this chapter. Read:—

*Na kāṅkṣati* ( 5 )— He does not entertain any desire, does not allow longing to be strong. Here desire or longing signifies desire or longing for objects of enjoyment.

*Ṣparśān kṛtvā bahir bāhyān* ( 27 ) and *Bāhyasparśeṣya-saktātāmā* ( 21 )— '*Sparśa*' is external object. One who has no attachment to these objects, one who keeps these objects away from himself, becomes free from attachment. For—

*Ye samsparśajāḥ bhogāḥ dukkhayonayaḥ, ādyanta-vantaḥ teṣu budhaḥ na ramate* (22)— Objects of enjoyment are the causes of misery and the pleasure arising out of them is transient as the pleasure that can be had of them appears only to disappear after a short while. A person possessed of knowledge, therefore, does not take any delight in them. For, not only is uninterrupted happiness not secured with the help of these objects of enjoyment but these give rise to many a pain also. Hence has it been stated:—

*Kāma-krodhodbhavam vegam yaḥ soḍhum saknoti sa yuktaḥ śa sukhī ca* ( 23 )— He who is able to put up with the impetuosity of desire and anger, he who does not swerve from his path, he who does not budge from his place even when attacked by the two, he who can ward them off even when they have begun their onslaught,— he is *yogī* and he is happy. Readers should remember this characteristic of real happiness. When one keeps oneself

away from the desire of enjoyment, one secures this happiness. Not only must one sever one's connection with objects of enjoyment but one must abandon the desire to have anything to do with the fruit of one's action also. Only when this is achieved is happiness—genuine happiness—won. For this has it been stated—

*Karma-phalam tyaktvā śāntim āpnoti (12) and sangam tyaktvā karma karoti (10, 11)*— Abandonment of the fruit of one's action brings about peace. Only on severing one's connection with the fruit of action is faultlessness secured. This abandonment of the fruit of action must be done most sincerely. Then would spiritual perfection be won. As proof of this last statement vide:—

*Sarva-karmāṇi manasā sannyasya āste sukham vaśi (13)* He who abandons mentally ( i. e. in point of desire for fruit ) all action, becomes happy. If happiness is wanted, abandonment or renunciation of actions mentally is absolutely necessary. This is self-evident.

*Naiva kincit karomi iti yukto manyeta (8), navadvāre pure dehī naiva kurvan na kārayan (13)*— A yogi should think ' I am doing nothing. ' One must stay in this city with nine gates without doing anything, without causing anything to be done. A difficulty is bound to itself to the mind of the reader of this juncture : how can any one stay in this city with nine gates without doing anything or without causing anything to be done ? The question can thus be answered : There is an excellent king—a veritable ideal, of kingdom--staying in a city. He has appointed the worthiest and best equipped persons to

carry out the various important duties such as those of ministers, commander-in-chief of the army etc. Those ministers etc. are carrying out their respective duties most satisfactorily. The king has naturally nothing left for him to be done. It is true that having derived power or authority from the king himself do all his officers carry out their various duties. All the same as all are skilled in their various duties, they carry the same out most thoroughly and the king need do little more than supervising their work or only watching their work. Similarly the man who has mind, intellect and other sense-organs well-controlled, made full of peace, properly subdued by means of 'yoga' etc. has sense-organs which themselves do the right thing. They never act as they please and the person with the mortal coil in his possession has never anything left for him to be done. Only high-souled ones, yogis like this can say, 'Though dwelling in this body, I neither do nor cause to be done any action.' For fuller exposition vide:—

*Kāyena manasā buddhyā kevalairindriyairapi*

*Yoginah karma kurvanti saṅgam tyaktvātmasuuddhaye*

( 11 )

*Indriyāṇindriyārtheṣu vartanta iti dharayan* ( 9 )

The yogis carry out actions, having given up attachment to fruit of action for their own purification, by means of merely their bodies, merely their mind, merely their intellect, and merely their sense-organs. They experience the fact that all sense-organs are abiding in their respective objects. Readers should think here as to how well-trained and well-disciplined every



sense-organ must be able to do such work as falls within its range in the best possible manner. The eye would work only in its own field viz. that of objects possessed of form. In order to enable the eye to do its work most faultlessly, it must be properly trained, controlled and pacified. It is absolutely necessary to master the 'yoga' discipline i. e. practise yoga-exercises and have all sense-organs trained, brought under discipline, controlled and pacified so as to enable them to do their respective works in an absolutely faultless manner. A more detailed consideration of this is to follow in the immediately following ( VI ) chapter. Only this much need be remembered here that work is done by the sense-organs alone and that it is done in the most satisfactory manner. The *yogis* work thus with just their sense-organs and therefore remain free from fault.

*Priyam prāpya na prahṛṣyet* ( 20 ) = Even on having secured an object most liked or relished, one must not be elated. For, if the sight of what is dear makes one elated, that of what one does not like or of what is unwelcome would necessarily fill one with grief. Hence if one wants to avoid grief at the sight of what is not dear, one ought to cultivate the habit of not being over-joyed at the sight of what one likes or of what one holds dear. For—

*Ātmani sukham vindati* ( 21 ) = Happiness such as one secures, one secures from within and not from without. What then is the need for accumulation of objects, of hoarding objects to get happiness for oneself ?

The greater the reduction in the attraction one has for external objects, the greater would be the happiness one would secure from within. The stream of happiness is not outside ourselves; it flows within ourselves. Whether external objects be dear or otherwise, one must learn therefore to have equanimity in regard to them and be satisfied. This course, when properly followed, enables one to secure happiness from within.

### HATE NOT.

*Na dveṣṭi* (3), *Apriyam prāpya na udvijet* = One ought not to hate; even such objects as are not liked by one ought not to disgust one. It has been stated earlier that one should not be delighted to secure objects one likes. From that statement another follows as a corollary from a theorem that one should not be dejected to have objects one does not like. But this instruction 'hate not' is given here only with the purpose of making it quite clear, not leaving it vague. "What is not dear, one should not hate; what is dear, one should not be elated to have" has the following import:—

*Kāma-krodha-viyuktaḥ* (26), *Vigatecchā-bhaya-krodhaḥ* (28), *Kāma-krodhod-bhavam vegam yaḥ soḍhum śaknoti sa sukhī naraḥ* (23) = Giving up desire and anger. He who has removed desire, fear and anger; he who puts up with the impetuosity of desire and anger—he is happy. 'Kāma' here signifies the longing for the possession of an object one holds dear. 'Krodha' here means one's being displeased on getting what is not dear to oneself. Thus what has

been stated previously is again referred to here by the terms ' *kāma* ' and ' *krodha* ' and on this account is the instruction given that both desire and anger be given up. When both these are given up, there is no scope for ' fear ' ( *bhīti* ) either. For fear has scope only so long as one is under the influence of ' desire ' and ' anger. '

#### GETTING RID OF THE PAIRS OF OPPOSITES.

On account of the pairs of opposites do desire, anger and fear arise. ' Pair of opposites ' is the idea that there is the presence of two things mutually opposed. The pairs of opposites such as happiness-misery, desired-not desired etc. influence a man only because of this idea of mutual opposition between one and the other of the members of these pairs. Hence has it been laid down that one should be:—

*Nir-dvandvaḥ* ( 5 ) = One who has got rid of the pairs of opposites. This very idea of mutual opposition between the members of the pairs of opposites is the source of all misery. If by any means the influence of the pairs of opposites is removed, misery would not be able to affect a man in any way. Hence has the instruction to remove the [ influence of the ] pairs of opposites, or to maintain evenness or equanimity in regard to be opposites been repeatedly given. ' *Sama-buddhi* ' in such contexts means the same thing as ' *Brahma-buddhi* . ' If one considers the pairs-of-opposites i. e. each member of the pairs to be of one essence with Brahman, the pairs of opposites get themselves naturally destroyed. Where would there be any scope for duality then ? Hence—

*Chinna-dvaidhāḥ* ( 25 ) = Those who have the idea of pairs of opposites destroyed, are on this account called ' *Brahma-bhūta* ' i. e. those who have become Brahman ( 24 ). Evidently then as becoming ' *Brahma-rūpa* ' and ' *dvandva-atīta* ' ( past the influence of the pairs of opposites ) are identical, the *Gītā* characterises one who is ' *Brahma-bhūta* ' as ' *dvandvātīta* '. One who goes past the range of the pairs of opposites becomes *sarva-bhūtānām suhṛt* ( 29 ), *sarva-bhūta-hite-rataḥ* ( 25 ), *sarva-bhūtātma-bhūtātmā* ( 7 ) and *brahma-yoga-yuktātmā* ( 21 ). One who goes past the range of the pairs of opposites, one who makes not the distinction mine-thine, becomes the friend of all beings, the real benefactor of all beings. He has a self that has become the self of i.e. has identified itself with the self of all beings. The person is thus possessed of the idea of being the self of all and of being in union with Brahman. It follows that one who is yet under the influence of pairs of opposites is far removed from ' *Brahmātma-bhāva* ' or the state of being of one essence with, identical with, Brahman and that on that very account is the man unhappy.

A meditation on these terms and clauses makes it quite clear as to what means should be adopted with a view to securing the highest spiritual perfection. It is hoped that readers will carefully meditate over the terms and clauses set forth above and determine the means of securing spiritual perfection and adopting the same have themselves elevated.

**THE MEANS OF YOGA****( i. e. yogic exercises ).**

The means of yoga is going to be considered in the following chapter, where it will be dealt with in greater detail.

The final perfection which is treated in this chapter ( V ) would in the absence of the means in the form of yoga, have great obstacles in its way. If 'yoga' (consisting of exercises) be not mastered, it would be very difficult for a person to make the proper spiritual progress ( Gītā V, 6 ). This statement in the fifth chapter of the Gītā would prove the important place that yoga as a means holds in human endeavour to secure spiritual elevation. Hence such readers as may be trying to elevate themselves should well ponder over the contents of the next ( VI ) chapter which is devoted to 'yoga' ( of exercises ). Without raising any other issue, therefore, in between, we too start thinking about the sixth chapter itself. Readers should read and study the same and make themselves fit for the ultimate human perfection.

Here comes to an end  
the brief resume of the  
Fifth Chapter of the Gītā.

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## **Some Significant Passages from the Fifth Chapter of the Gita**

### ( 1 ) IMPART A DEFINITE INSTRUCTION.

“ Teach me that definitely which is better of these two ” V, 1 ( Cf. Then having decided tell me the one by which I shall win spiritual good. III, 2 ).

While a pupil is being taught a vague instruction amounting to ‘ do this and do that also ’ should not be given to him by the teacher. That which would leave no doubt in the pupil’s mind and which will definitely bring about his good, that which will be beneficial to the pupil, should be taught and should be taught in absolutely definite terms.

x

x

x

### ( 2 ) LIBERATION OR GETTING RID OF THE [ INFLUENCE OF THE ] PAIRS OF OPPOSITES.

“ One who has got rid of the influence of the pairs of opposites is freed from bondage.” (V, 3.)

Pleasure-pain, gain-loss, other persons and I—there are many such pairs of opposites. As long as these are there in one’s mind and as long as they keep on influencing a person, the latter has to put up with trouble in the form of bondage. Once these pairs of opposites are got rid of bondage too is destroyed. Removal of the pairs of opposites is thus the removal of bondage—the winning of liberation itself.

## ( 3 ) ATTAINMENT OF PEACE.

“ Having dedicated the fruit of one's action for the good of the people one secures peace. ” V, 22.

“ One attached to fruit under the influence of self-interest is bound. ” (V, 12.)

This rule of bondage-freedom is particularly connected with self-interest and work for other people's good respectively.

x

x

x

## ( 4 ) ONE'S OWN NATURE IS STRONG

“ But the nature (i. e. *sattva-rajās-tamas* combination ) proceeds—keeps on being active. ” (V, 14)

“ Even one possessed of knowledge behaves in keeping with his nature ( *sattva*, *rajās* and *tamas* combination. ) (III, 33)

“Beings follow (lit. go to) their nature.” (IV,33) This means that it is difficult, if not impossible to transgress the influence of one's own nature or *sattva*, *rajās*, *tamas* combination.

x

x

x

## ( 5 ) DELUSION THROUGH IGNORANCE .

" By ignorance are creatures deluded " ( V, 5.)

Being thus deluded by ignorance people commit mistakes and undergo misery. All misery arises out of this ignorance. Knowledge has, therefore, to be secured.

×

×

×

## ( 6 ) ELEVATION BY KNOWLEDGE .

" With their taint washed away by knowledge, they reach a state from where there is no coming back [ to mundane existence ]. " ( V, 17)

With knowledge people can thus have all their misery removed—

×

×

×

## ( 7 ) HAPPINESS BY GIVING UP ATTACHMENT

" With the self not attached to external objects he enjoys happiness which is exhaustless. " ( V, 21.)

Attachment to objects of enjoyment leads to unending misery. For—



“ Enjoyments are the sources of misery and nothing more, a wise man takes no delight in them. ” (V, 22.)

It is only the ignorant that takes delight in enjoyments and experiences misery. Hence is this proved that—

“ The person who is in a position to put up with the impetuousity of desire & anger— that [ person ] is happy. ” (V, 23.)

One who is not in a position to put up with the impetuousity of desire and anger, however, is carried away by the same and suffers intensely.

x

x

x

### 8 ATTAINMENT OF BRAHMAN THROUGH PUBLIC GOOD.

“ Those devoted to the well-being of all secure peace in the form of Brahman. ” (V, 25.)

Those who put obstacles in other people's happiness, those who trouble others, themselves suffer and are subjected to misery.

x

x

x

**(9) ATTAINMENT OF BRAHMAN THROUGH THE  
ABANDONMENT OF DESIRE AND ANGER.**

"Of those free from desire and anger, there is Brahman on all sides". (V, 26.)

Those who are under the influence of desire and anger have to suffer and put up with an infinite number of pains. Likewise, "one with desire, fear and anger departed becomes even liberated." (V, 38.) One who is under the influence of longing, fear and anger is obviously ever bound and fails to attain freedom.



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(KARMA-SANNYĀSA-YOGA)

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SHRĪMAD  
**BHAGAWAD-GĪTĀ**

With a Commentary explaining the Object of Human Life.

**CHAPTER VI**

By

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## SIXTH CHAPTER

The Path (*Yoga*) of Meditation (*Dhyānayoga*)

### (I) The follower of the path of renunciation and the follower of the Path of Action.

( *Sannyāsī* and *Yogī* )

श्रीभगवानुवाच—

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्रिर्न चाक्रियः ॥१॥

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

He who performs his ( appointed ) duty without resorting to the fruit of action— just he is a follower of the path of renunciation ( *Sannyāsī* ), just he is a follower of the path of action ( *Yogī* ). One who does not maintain *agnihotra* (worship of the three sacred fires by keeping them burning constantly ), one who does not carry out any action, is neither a *sannyāsī*, nor a *yogī*. (1).

Know, O Arjuna, that which is called (by the name of or ) as *sannyāsī* to be *yoga*. For, unless one has renounced the desires one's mind entertains, one cannot become a follower of the path of *yoga*. (2)

[ A person who would best carry out his duties and yet would not keep the fruit thereof for being enjoyed by himself— or why, who would abandon even the desire of the enjoy-

ment of the same, he would be a genuine *sannyāsi*, he a genuine *Yogī*. One who discontinues his worship of the three sacred fires ( *gārhapatya*, *dakṣiṇa* and *āhavanīya* ), who gives up all action and becomes indolent is neither a *sannyāsi* nor a *yogī*, That which is *sannyāsa* ( renunciation ) is itself *yoga* ( action ) and that which is not renunciation is not action either. For, no man ever becomes either a *sannyāsi* or a *yogī*, unless he has given up all desire of enjoyment of the object of pleasure. 1-2]

### ENJOYMENT OF THE FRUIT OF ACTION

&

### ABANDONMENT OF THE FRUIT OF ACTION

( 1-2 ) Man is ever active, for it is man's nature to be doing something ( *Gītā*, III, 5 ). Man cannot give up action. Having given up all action, man cannot even so much as live ( *Gītā*, III, 8 ). Evidently then, as doing action of some kind or other is inevitable to man, has it been said in *Gītā*, II, 47 —

‘ Man is entitled to action alone and never to the fruit thereof. ’ A man cannot, therefore, renounce action in the manner in which he can renounce desire for the fruit of the same.

The question which confronts a man here is not ‘ Shall I *act* or shall I *not* ? ’ so much as the other one viz., ‘ Shall I personally *enjoy* the fruit of action or shall I *abandon* the fruit of action, thus dedicating it to the welfare of others ? ’ A man does not put to himself the question: ‘ Shall I perform action, or shall I not perform it ? ’ For, the very nature in which a man's body is constitut-

ed gets acts done by him compulsorily (Gītā XVIII, 59-60 ). Obviously then it is futile even to think of the abandonment of action, nay, it is impossible to think of it. It is as natural for man to be active as it is for a lamp to give light or for the sun to spread lustre. If then fire and sun are having light as their very nature, it is best that both of them remain bright for obliging the world with their lustre. Similarly if action is inevitable to man it is only meet that he keeps himself busy, with such deeds as are sure to bring about the welfare of all living beings. This, in other words, is the same thing as saying, 'man should carry out actions dedicating the fruit of the same for the benefit of all beings.' (Gītā, V,25; XII,4)

An ordinary person carries out actions. But he also preserves the fruits of such actions for being enjoyed by himself exclusively. He appropriates the fruits for his own use. A *brāhmaṇa* imparts instruction, a *kṣatriya* protects the people, a *vaiśya* tills the land, a *sūdra* practises his craft, a *cāṇḍāl* guards forest-regions and everyone after acquiring the remuneration of his own work desires to enjoy the same all by himself. This is the cause of man's bondage.

What is the fruit of action ? Remuneration itself is the *visible* fruit of action. There are many invisible fruits of action such as merit, de-merit etc. As the giving away or abandonment of these latter is impossible however, while considering the principle of the abandonment of the fruit of action as propounded by the Gītā, it is not at all necessary for us to consider these invisible fruits. We

ought to think of such fruit of action only as could be dedicated for the well-being of all beings. Such a fruit is evidently the wealth acquired as remuneration for work done. Wealth does not necessarily signify rupees, annas and pies. That which can be dedicated for the benefit of others and that which can be had in return for action—only such fruit of action is what is expected here.

### THE NATURE OF the fruit

What does a *brāhmaṇa* get for the instruction he imparts to those in the class he teaches ? What does a *kṣatriya* get for the protection he gives to the people ? What does a *vaiśya* get as a result of his activity of the nature of trade and commerce ? What is it that a *śūdra* secures in return for his craftsmanship ? What does a *cāṇḍāla* receive for guarding forest-regions entrusted to his care ? Whatever these persons secure, and just that, is the fruit of action. This very fruit of action is wealth. A little bit of thinking would convince the readers of the truth of this proposition. They should fix up this idea in their mind, being quite definite about the same. When the fruit of action is decided or well understood, its abandonment, renunciation or dedication can well be grasped. One can well determine to leave the fruit at the disposal of others—only when one has properly understood what the fruit is like.

An investigation of the dealings of man shows that action is ever turning itself into its fruit, that is, into wealth and in return of this wealth, there is action that

is again carried out. Thus the wheel of action keeps on ever rotating. A person carries out action and gets his remuneration for the same. Giving this very remuneration to another person, he gets work done by him. Thus fruit has been arising out of action, and action out of fruit. The dealings of the world have been going on in this manner since times immemorial. This is the 'wheel of action.'

If a man acts with the intention of winning fruit, the Gītā teaches, he would be afflicted, whereas, if a man gives up the fruit of action, the divine song avers, he will have himself freed from all misery. Let us now turn to the consideration as to how this happens.

#### ABANDONMENT OF FRUIT.

The gist of the principle of the abandonment of the fruit of action is this viz., that *brāhmaṇas*, *kṣātriyas*, *vaiśyas*, *śūdras* and *atiśūdras* should carry out their respective duties viz., imparting instruction, giving protection to people, tilling the land, practising crafts and guarding forest-regions; that they should *not* keep the fruits of these actions with themselves, that they should dedicate the fruits for the well-being of all. This evidently amounts to saying:— each man should dedicate all he has in the interests of all beings; no one should live just for himself, everybody should live for others, for the good of all beings, those who will thus live for the good of all beings will be maintained by the Lord himself ( Gītā IX, 22 ). The question as to how the Lord maintains these persons will

be considered later in due course. What deserves to be noted here is this that the highest Lord is here issuing the command not to resort to the fruit of action and hence doth He aver 'One who does not resort to the fruit of his action for his own enjoyment and yet carries out his appointed duty in the best possible manner, irrespective of the thought of the enjoyment of the fruit of the same, (*karmaphalam anāsritah kāryam karma karoti*), is a real *sannyāsi* and a real *yogi* too. It need hardly be stated that only one who abandons the fruit of his action achieves perfection that can be achieved by going along the path of *sannyāsa* and the path of action or *yoga*.

#### RESORTING TO THE FRUIT OF ACTION

Resorting to the fruit of action is the root cause of all faults. Whosoever resorts to the fruit of action gets himself bound down. Keeping the fruit of one's action to oneself, for one's own exclusive use, is what is meant by resorting to the fruit of action. A little consideration would convince the readers that to-day almost all men keep the fruits of their acts to themselves, that they accumulate such fruits for their own use. There are a few men who are saintly, devoted to the well-being of others, *sannyāsīs*, *yogīs* and who, therefore, carry out action in a selfless manner. Leaving such persons out, however,— and the number of these is very small—all men are engrossed in accumulating the fruits of their actions just for their own use. Consequently almost all are deeply plunged in grief. The established conclusion of the Gītā in this respect is that as long as people keep the fruits of their actions to themselves they cannot be freed from grief.

There are a number of persons who volunteer their services ( without any consideration of remuneration ). There are others who dedicate their very life for the well-being of others. There are some who are prepared to part with only a part of the fruit of their action so as to let it be of use to others. But the number of all these is very small. Most of the people are busy doing things for their own enjoyment. The number of men doing action *with the desire for fruit* is enormous. These latter resort to the fruit of their action for their own enjoyment and thus get themselves fettered. To extricate such people, to have them released is difficult, if not impossible.

#### I AND MINE.

The attitude of every person with a secular bent of mind is such as to make him think and speak in terms of ' me and mine '. ' This is my house; this is my place; this is my wealth; the remuneration I have earned for work I have done is mine. This is my wife, this is my son. No one except myself is entitled to the wealth I acquire and none except my people and myself can enjoy it. ' In this way are all men seen to be thinking. For the preservation of this right are all rules and regulations of the administration made. The ruling power or state sees to it that these rights are kept in tact. The king's body-guards ( or officers ), the court and other departments of administration are appointed or established as the case may be for just the preservation of these rights. The entire system of law and the whole department of justice



have the preservation of these rights as their sole goal. The entire system of government is being run with a view to prove that these rights ( to fruits or enjoyment of wealth ) are based on what men have done. ' But the Gītā teaches that men are entitled to action alone and not to the fruit thereof. This easily proves how the present-day dealings have deviated far from the path of the Gītā. Many study the Gītā text. Very few, however, are prepared to forgo their right to the fruits of their action. Or it would be nearer the truth to say that none is ready to forgo his right to the fruit of his action. The number of persons who pride themselves on the possession of the Gītā as what they have received as sons of this ancient land of Bharata is not small. All Hindus regard the Gītā as a sacred text. But how few among them are prepared to give up their right to the fruit of their action ! All people resort to the fruit of their action and on that very account are they full of misery.

This is not, however, the fault of only those that are born in this land. The whole world, the entire humanity, is deluded by the desire for the fruit of actions done. All capitalists are intent on keeping the whole fruit of action to themselves. All empires are being run with the sole purpose of enjoying the fruits of action. The whole domestic system ( or family organisation ), caste-system, state-administration or administration of empires is seen to have the one objective viz., preserving one's own right to the fruit of one's action. The readers will be able to see for themselves how the Gītā has struck at the

very root of the entire worldly dealing. " O man ", says, the sacred work ' you are *entitled just to action and not to its fruit* ' ( Gītā, II, 47 ). If there is anything responsible for subjecting the entire world to misery it is the delusion men have regarding the fruit of their action. It is now five thousand years since the Gītā teaching was first imparted but the desire to give up the desire for fruit *in a group* has not yet arisen in the people and it is very difficult to say how many thousands of years it would take in future for such an attitude of desirelessness to get itself firmly planted in the human mind.

The system of castes and modes of life ( or stages in life, *āśramas* ) trains men in the abandonment of the fruit of action very easily. In the stages of life called celibacy ( or better, celibate religious studentship ), *vānaprastha* ( during which a man stays in a forest ) and *sannyāsa* or renunciation, it is considered as wrong from the religious view point to accumulate fruits of action. It is only in the stage of life known as the householder's stage that fruits of action can be kept by men with themselves but even here the fruits are to be kept for just giving them away. For, it is the householder's stage that has to maintain all the remaining stages. Thus in the system of stages (*āśramas*), abandonment itself is the duty laid down for men. In the caste-system too the ideal of a *brāhmaṇa* is held before all and the duty of a *brāhmaṇa* consists of abandonment. Thus both the systems—the caste-system and the stage-

system teach abandonment alone. But at present nowhere are the caste-system and the stage-system seen to be present in an undefiled form. The long and short of the discussion is that the duty consisting of abandonment as taught in the Gītā is present to-day only in *words* and not in actual *deeds*. Actions do not bear testimony to its presence in any the least degree.

If there be anything that is taught by the Gītā it is the abandonment of the fruit of action (*karma-phala-tyāga*) and this is the most important principle. Just this is the special contribution of the Gītā. The Gītā minus this special contribution of the principle of the abandonment of the fruit of action is nothing. But even after the passing of so many centuries after this instruction in the principle of the abandonment of the fruit of action was imparted, even after the writing of a number of commentaries on the Gītā by several learned *āchāryas*, even after so many other expositions and translations of the Gītā having been made easily available to the people of this land, it is astonishing and even more painful than astonishing that the doctrine of the abandonment of the fruit of action should not yet have been *collectively* accepted by the inhabitants of this land!

Repeatedly does the Gītā teach this principle of the abandonment of the fruit of action and every time does the Gītā deal with some new aspect of it. And yet the instruction of the Gītā has not even to-day become part and parcel of our collective life. It has strangely enough not yet permeated our social dealings. The Gītā deals

with a number of paths—that of renunciation, that of action, that of knowledge, that of the Sāṅkhyas, that of devotion and in traversing *each* one of these, there is an imperative need for the abandonment of the fruit of action. Readers should very carefully devote their attention to this : there is not a single path leading to perfection that can be traversed without practising abandonment of the fruit of action. Hence do we maintain that the author of the Gītā doctrine desires one thing primarily or more than ought else viz., that human beings should carry out in their every-day life the principle of the abandonment of the fruit of action. Readers should pay a greater attention to this last point.

#### RENUNCIATION AND ( DESIRELESS ) ACTION.

##### ( *Sannyāsa and Yoga* )

The verses under consideration ( VI, 1-2 ) bring out that ‘ Renunciation ’ and ‘ Action ’ are paths which are *not* traversed by the aspirant if he continues enjoying the fruit of action, that they *are* traversed only if the fruit of action is abandoned. To be a follower of the two paths ( 1 ) of renunciation and ( 2 ) action, the aspirant has to chalk out a course of conduct as indicated below :

(1) *Karma-phalam anāśritaḥ*— Not to resort to the fruit of one’s action i. e. to abandon the fruit, to give it away, to renounce it.

(2) *Kāryam karma karoti*— to carry out one’s own appointed duty, never to give it up.

A strict adherence to these two rules enables a person to be a *sannyāsi* and a *yogi*. We also learn here the obstruction to *renunciation* and to (desireless) *action*.

(1) *Karma-phalam-āśritaḥ*— Keeping the fruit of one's actions to oneself for exclusive use, not to give it away to anybody else.

(2) *Kāryam karma na karoti*— not to carry out one's appointed duty.

(3) *Akāryam karma karoti*— to do what it is improper to do.

Due to these obstructions, *sannyāsa* and *yoga* fail to yield any fruit or any good fruit. It is wrong to think that abstention from offering oblations into fire and abstention from action (in general) help a man accomplish perfection through renunciation. Such an abstention is neither genuine renunciation nor real yoga. We have here understood these principles of yoga;—

*Karma-phala-tyāga* or abandonment of the fruit of action (2) performing duty and (3) the renunciation of desire. To the characteristics of *yoga* stated at an earlier stage, these three should be added.

*Yoga and sannyās* are in fact identical (Gītā V, 4-5)

To consider these as different one from the other to labour under a delusion. To regard the two identical with each other is knowledge properly so called. For, 'that which is *sannyāsa* is itself *yoga*' (Gītā VI, 2). The reason is that no one who has not abandoned all mental-desire of the nature of longing for objects of enjoyment can become either a *sannyāsi* or a *yogi*. It is thus imperative for either to give up longing for objects of enjoyment. But *sannyāsa* without *yoga* is painful or very difficult' (Gītā V, 6). Hence is *yoga* absolutely necessary for achieving renunciation. On this account is it that in the following verses is undertaken a consideration of what that *yoga* consists of or is like.

## (2) One Mounted on the Path of Meditation ( *Yogārūḍha* )

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।  
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥  
यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्यते ।  
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

To a sage desirous of mastering the *yoga*, action is the means and on the path having been mastered by him, *śama* (quietude), they say, becomes the means for him. (3) When a man is not attached to the objects of senses and to actions and when he gives up all desires entertained by his mind, he is called as 'one who has mounted on *yoga*. (4) '

[ One desirous of mastering *yoga* must first become a sage. i, e, he must learn to observe perfect silence. It is meet for him while achieving these objects to act skilfully and thus master *yoga*. When he will have secured the means or completed the acquisition of perfection, the perfected person will have very carefully to resort to *śama* (quietude). Not to be attached to the objects of senses, not to be fascinated or allured by the fruit of action, and the abandonment of all desires entertained in one's mind signify (*śama*.) When these will be acquired, one should conclude one has mastered *yoga* three. (3-4) ]

THE ASPIRANT AND THE ONE WHO HAS  
PERFECTED HIS YOGA DISCIPLINE  
(*Āruruksu and Ārūḍha*)

(3-4) In these verses are set forth the characteristics of the one who is trying to scale the height of the *yoga* discipline and of the one who has already scaled the

height of the yoga discipline ( i. e. of the *yogārurukṣu* and of the *yogārūḍha* ). One who wishes to master *yoga* is *yogārurukṣu* and one who has already mastered *yoga*, one, that is to say, who has completed his repeated application to *yoga* with a view to having himself perfected in it is *yogārūḍha*. Here are set forth the characteristics of both these i. e. of the aspirant ( *sādhaka* ) and the one who has reached perfection ( *siddha* ).

One who wishes to secure mastery over the *yoga* discipline ( *yogam ārurukṣoḥ* ) has action as his means ( *kāraṇam karma* ). Whatever are the actions necessary for mastering the *yoga* discipline, the aspirant must perform. Evidently then, he has necessarily to practise observation of *yama*, *niyama* etc; he has to exercise control over breath, he has repeatedly to apply himself to *pratyāhara*, *dhāraṇā*, *dhyanā* ( exercises in *yoga* or the system of meditation on the inner being ). As these actions are helpful to the achievement of mastery over the *yoga* discipline, a person's failure to perform them would lead to only one consequence viz that he would not be in a position to attain perfection in *yoga*.

This action which is of the nature of means is not anything trivial or small. This has to be carried out over a long period of time and uninterruptedly. Observing vows such as those of absence of injury, truth, abstention from stealing, celibacy, non-acceptance ( and non-accumulation ) of property, purity, satisfaction, austerities, reading one's own prescribed portion from the sacred literature, directing one's mind towards the highest lord,

etc., is absolutely necessary. In order to be able to carry these out properly, one has to endeavour for years on end. Like reading one's own prescribed portion from the sacred literature and directing one's attention towards the highest lord, neither of which is easy to accomplish, abstention from injury, truth, celibacy, steadiness of mind too are not easily acquired. A little bit of consideration will convince the readers that it is necessary for a man to carry out the action helpful to mastering the *yoga*-discipline for a long period of time and that it is necessary to carry out the action with an unwavering mind. One who would perform this action would achieve perfection. One who would avoid action altogether would never attain the perfected condition.

#### MASTERY OVER YOGA.

It is quite possible that the readers would have a doubt presenting itself to their mind immediately after having learnt that it is necessary for the aspirant to carry out action viz, ' what is the precise significance of this action ? ' It is necessary, therefore, to write here, though in brief, on the topic of Pātañjala *yoga*.

*Tapas-svādhyāya-Īśvarapraṇidhānāni kṛiyāyogaḥ* 1  
*Samādhibhāvanārthaḥ kleśatanūkāraṇarthasca.* 2

' Austerities, reading one's own prescribed portion from the sacred literature and turning one's attention to the highest lord are the actions to be performed with a view to securing mastery over the *yoga* discipline. With a view to having trance ( *samādhi* ) and to lessening the



affliction of the body, this set of actions has got to be resorted to. Similarly. (Yoga-sūtras 1-2)

‘ *Avidyā-asmitā-rāga-dveṣa---abhiniveśāḥ* panca kleśaḥ ’ (3)

‘ *Avidyā kṣetramuttareṣām prasuptatanu-vicchinodārāṇām* ’ (4)

‘ Nescience, self-conceit, affection, hatred and partiality ( or false pride )—these five are the afflictions. Here in the domain of nescience do the remaining four arise. In many, afflictions are in an extremely dormant condition, in some they are considerably reduced, in others they are cut off or destroyed and in others yet they are present on a large scale. 3-4.

Naturally if some one is full of love towards some one else, the former's anger gets itself cut off with regard to the latter. Because of affection or love, a person is seen to be generous towards another. All these mental attitudes are seen to be causing an amount of affliction or difficulty in mastering the yoga discipline. Though the afflictions be extremely dormant or reduced, it is very difficult to predict when they will or will not cause trouble. An aspirant, therefore, has to be on guard, ever vigilant, and thus he should get rid of them. Regarding the meaning of *avidyā* ( nescience ), read :

‘ *Anitya-aśuci-dukkha--anātmasu nitya-suci--sukha ātma-khyātiravidyā* ’ (5).

‘ Nescience is [ the same thing as ] calling what is transient, impure, painful not-self as eternal, pure,

pleasant and self ( respectively ).' Most of the men and women carry on their dealings under the influence of this avidyā or nescience. They consider what is transient to be eternal. What is impure is deemed pure by them. They regard what is painful or of the nature of misery to be pleasant or of the nature of happiness. They think what is not self to be the self. Thus are they misled. Just this is ne-science or ignorance and this causes infinite afflictions.

Regarding what was stated at an earlier stage viz., that the aspirant wishing to secure mastery over the yoga-discipline must necessarily carry out actions,—this is a brief exposition of the nature of action which must be carried out. Those who want a detailed information on the matter, should consult the yoga-system or other works dealing with the mastery over the yoga-discipline.

In tapas or austerities, there is practice in putting up with the inclemencies due to extreme heat or excessive cold. In *svādhyāya* or reading one's own prescribed portion from the sacred literature, there is an endeavour to know the principles gross as well as subtle that is aimed at. In turning one's attention to the highest lord ( *īśvara praṇidhāna* ), what is to be achieved is the dedication of all actions to the Lord. Many actions, besides these, such as breath-control, various postures of the body etc are necessary. Readers have therefore to grasp this at this stage that a man who is striving to master the eight-membered ( or eight-fold ) *yoga* has, all through the day, to carry out some action or other. Once the obstructions

to the mastery over *yoga* are properly understood, it becomes easy to understand the action which is necessary for mastering the *yoga* discipline—

‘*Vyādhi-styāna-samsaya-pramāda-ālasya-avirati-bhrānti-darśana-alabdhhabhūmikatva-anavasthitatvani-cittaviksepāḥ te-antarāyāḥ*’ 1-30

‘Disease, dulness, doubt, mistake, sloth, incessant desire of enjoyment, delusion, not reaching the proper place, fickleness, these being defects which make the mind unsteady, are obstructions to the mastery over the *yoga* discipline. A limited effort to get rid of these obstructions does not serve the purpose. Readers would be able to form an idea as to how great must be the effort necessary for getting rid of these obstructions, if they think of the efforts required to keep only the body free from disease. On continuing to think along this line, it becomes possible for one to decide the action which is necessary for mastering *yoga*.

If a person carries out such actions, he will, before long, achieve mastery over *yoga*. If an intelligent pupil with his mind one-pointed would learn *yoga* from a competent teacher, it would be possible for the former to reach within three or four years’ time to reach the stage of trance ( *samādhi* ). If the pupil is a bit less qualified or equipped, he would naturally take more time to master the *yoga* discipline.

After having put in this amount of effort, a man can attain the high level of *yoga*. On this account he is then called *yogārūḍha* (or one who has mounted on *yoga*).

When he has reached this stage he becomes spiritually perfect. In the first stage of one who is striving after perfection, *śama* is a very useful means. ' *śama* ' signifies control of mind and the sense-organs. It is likely that many would raise the objection at this stage viz., What is the use of *śama* when a man has already mounted on *yoga* ? A slight reflection would, however, show that attainment of *yoga* causes the defects of mind to be dormant or weakened but that such defects do not get themselves altogether destroyed. Hence are even *yogis* perfected in trance seen to be again addicted to objects of pleasure. This amounts to saying that even after the attainment of *samādhi* or trance, the fear of a fall is not reduced. Hence is it imperative to continue the practice of *śama* even after having mounted on *yoga*. By *śama* is meant keeping one's mind and the sense-organs pacified, not letting them be excited. This *śama* has to be practised for a long period of time. The practice has to be continued till *śama* becomes one's own very nature. After such a prolonged practice of *yoga* one reaches a stage where.

( 1 ) *Indriyārtheṣu na anuśajyate*— one is not addicted to the objects of sense-organs.

( 2 ) *Karmasu na anuśajyate*—one is not attached to fruits of action and where one becomes

( 3 ) *Sarva-saṅkalpa-sannyāsi*— i. e. one who has abandoned all desires and intentions. When this stage is reached, a person is said to have finally mounted on *yoga*, to have attained the very height of spiritual perfection.

### ( 3 ) Elevation of Oneself.

उदरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥५॥

बंधुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

A man should elevate himself through the self. Never should he allow his self to be deteriorated. For self indeed is the friend of self and self [ also ] the enemy of self. He who has conquered the self through the self, has his self as the friend of his self. One who has not conquered his self, however, has his self acting towards him as his enemy. 5-6.

[ Man should elevate himself through himself. Never should any one let his self be deteriorated. Every one elevates himself, helps himself or else ruins himself, acts as his enemy. One who has conquered himself brings about his

Thus on a man's having attained the very height of *yoga*, he is called *yogi*. Similarly he can also be called *sannyasi*. For, ' that which is *sannyāsa* (renunciation) is itself *yoga* and that which is *yoga* is also *sannyāsa*' ( Gītā VI, 2 ).

A doubt would be raised here by some: how does the aspirant ( *sādhaka* ) attain this perfection ( *siddhi* ) ? Who gives him help ? In answer to this doubt, the divine lord says that it is necessary for everyone to elevate himself. In this respect there is very little aid coming from without. As the answer given by the divine lord in this connection is specially instructive, it is essential to consider the same somewhat particularly:—

*own elevation, helps himself. One who has become a slave of his desires (thus acting as he likes), however, causes his own destruction. Evidently, then, everyone is both his friend and foe. Were it not for our attitude, favourable for the event, others would neither help us nor ruin us. 5—6 ]*

### ONE'S OWN ELEVATION.

( 5-6 ) All are eager to bring about their own elevation. Every one keenly desires to attain spiritual heights. None wishes his own down-fall or ruin. And yet few and far between are those who elevate themselves, while thousands of men are seen to be causing their own destruction. The verses under consideration have devoted thought to the cause of what has been described here and they have devoted excellent thought to the matter. They contain the most fundamental formula of human perfection, expressed in terms which are crystal clear. Naturally the verses are fraught with profound significance.

Ordinary persons imagine that others would help them rise. It is the wont of average persons to say— ' X helped me immensely ' or ' Y brought about my ruin. ' This, however, is not the right line of thinking. Whether it be one's pleasure or pain, gain or loss, elevation or degradation, uplift or downfall, one is oneself the cause of it and none else is responsible for the same to any the slightest extent.

If this be true, can it be said that the millions of people that are seen to be crying with agony in the world

have themselves created all their misery and pain? The correct answer to this question is 'yes'. One is oneself the maker of one's happiness and misery. No one else is responsible for either. All would be surprised to learn this conclusion arrived at in the Gītā. Many would not even believe in it. But the conclusion arrived at in the Gītā is a truth unimpaired by the distinction of time—past, present and future. This, to be sure, is true and true for all time:—

“None ever is the giver of pleasure or pain. This is a wrong conclusion that another gives” (*sukhasya dukkhasya na kōpi dātā paro dadātīti kubuddhireṣā*)

None ever gives us happiness or misery. That these can be had from others is a mistaken idea. Every person himself or herself creates his or her happiness and misery. The person himself or herself creates and experiences them.

The proposition is true not only of individual happiness. It holds good of the social and national pleasure-pain, gain-loss, victory-defeat, rise-fall, freedom-dependence too. A community is happy as a result of the excellent deeds done by it, entitling the community to the said happiness. Another community is suffering on account of a defeat it has sustained. But the defeat is nothing but the result of the wrong actions the community is responsible for. A nation is free, because it has acted bravely thus winning its independent position. Another is at the mercy of some greater power. This too is nothing but the result of the evil conduct of that nation.

No nation can make another a subject nation. No nation can grant freedom to another. The dealings between the Kauravas and the Pandavas would, with advantage, be referred to here. That the Kauravas defeated the Pāṇdavas in the game of dice is not true. The Pandavas themselves were responsible for the defeat they sustained. It was the Pandavas who made themselves dependent on others and handed over their territory to the Kauravas. Hence, when the Pandavas stood on the battle-field fortified by their strength, they came out triumphant in the battle and won full freedom also. This triumph of the Pandavas, the Pandavas secured by their own efforts. It is thus evident that when they foolishly acted for their dependence, having indulged in the game of dice, they lost their kingdom and had to go into wilderness. At the same time we cannot lose sight of the fact that when they sought to establish their own rule and organised themselves for the purpose, they became masters of a kingdom over which none else had any sway. The dependence and the independence of the Pandavas had thus the efforts of the Pandavas themselves as their cause. None else was in any way responsible for either their dependence or their freedom. The same principle applies to the rise and fall of every community and every nation. The rule applies to the prosperity and adversity of every individual. Those who fondly hope that others would confer on them the free gift of independence, having fancied that others made them slaves, are labouring under a delusion. Such a delusion



would make it impossible for any individual, community or nation to attain prosperity or perfection.

For one's own elevation one must gird up one's lions. One must not act in a manner that would bring about one's fall. For, one is one's own friend or foe. Others are neither friends nor enemies.

#### THE CHARACTERISTICS OF A FRIEND AND A FOE.

Self-conquering, self-control, enable us to be our own friends while absence of control, behaving as we please, make us our own enemies. Knowledge of one's own capacity enables one to go along the path of elevation. Absence of knowledge of self, on the contray, leads to self-destruction. Obviously then none else but we ourselves are our own friends and enemies, In short, our freedom or the freedom of our self-or else, our dependence or the dependence of our self are the result of our own knowledge and ne-science, respectively.

To explain this with reference to an individual. Non-observance of celibacy is regarded as containing in it the essence of happiness and as a result of this a misguided person resorts to enjoyment of objects in season and out of season. This inevitably leads to loss of semen, disease and short life. This misery certainly is none else's making. The misguided person himself brings it about. Thinking of the attitude of an individual towards absence of injury (*a-himsā*), truth (*satya*), absence of theft (*a-steya*), purity (*śucitā*) and similar other qualities having

a direct bearing on our everyday dealings, the reader will be convinced that a man is deluded by wrong ideas, regards pleasure as pain and vice versa and gets himself bound. He suffers as a result of his having deluded himself by wrong notions. He pays no heed to what others try to instruct him in. Thus does a man add to his own misery. He gets himself plunged in it. What is most surprising, when he experiences pain as a result of his own doing, he begins shouting about 'others have brought me this'.

This consideration applies to national happiness and misery. People see fine gleaming things imported from abroad. They are fascinated by them. They purchase them and day after day go deeper and deeper into the ocean of poverty. This way of looking at things would enable the readers to follow how national independence or dependence, national happiness or misery are what have sprung out of the efforts of the citizens of a nation. Even when some guide has shown the path of observing the vow of *swadeshi* i. e. using only such things as are made in one's own country, many there are, who turn a deaf ear to the teaching of the guide and thus bring more and more of misery on themselves. Readers who have been able to follow this line of thinking will clearly see the truth of the proposition. It is, therefore, no longer necessary to consider the principle at further length, as applying to an individual or a community.

*Man is his own friend and enemy.* This principle too, readers will easily see, applies equally to individual

persons and whole communities. The principle is true in regard to the attainment of *yoga*, the subject-matter under consideration. For, one who would put in efforts to attain *yoga* would succeed in securing perfection. It is, therefore, necessary for *yogis* to be ever vigilant in their efforts to attain perfection.

### THE INDIVIDUAL SELF AND THE CONSTITUENT SELF.

( *Jīvātmā* & *Prakṛtyātmā* )

If the term *ātmā* in these verses is understood to have two senses, the verses lend themselves to another excellent interpretation. One *ātmā* is the (live) individual self, while the other *ātmā* is the *Prakṛiti* ( primordial matter ), the inanimate world or environment. The sentient and the insentient—both these aspects—are patent to our senses.

Of this there is an infinite variety of names such as *cetana* ( sentient )—*jada* ( insentient ), *ātmā* ( self )—*Prakṛiti* ( primordial matter ), *Puruṣa* ( person ) *Prakṛiti*, *Deva* ( god ), *śakti* ( strength ), *prāṇa* ( vital breath ) *ravi* ( wealth, prosperity ), *sūkṣma* ( subtle ), *sthūla* ( gross ) etc. In fact these two are each other's brothers. But there are many who regard the insentient matter ( *prakṛiti* ) as their enemy and describe the same in that way. In fact, it is necessary to think a good deal before settling the question whether the environment self is the helper or the enemy of the live ( sentient ) self. The Gītā is specifically of the opinion that the former is the helper

and not the enemy, of the latter. Interpreting the word 'ātmā' here in two ways, the meaning arrived at is to this effect:

“(Ātmanā = prakṛtyātmānā) with the aid of the concrete constituent in the form of the body that has been created, one must elevate the sentient self (ātmānam = jīvātmānam). Nature must not be put to any use which would cause the deterioration of the individual self. For, the gross world is both a friend and an enemy of the individual self. That strong individual who has conquered by his self (ātmanā = jīvātmānā) this world (ātmā = prakṛtyātmā), has acquired a friend in the form of the world. He, however, who has not conquered the gross world, has an enemy made in the shape of this world”.

A meditation over this would enable the readers to follow the gist of the verses. In the interest of an easier understanding, however, the following brief exposition would be found helpful. It has been stated in the Kathopaniṣad:

‘I have attained the eternal by means of the non-eternal objects’ (Anityaiḥ prāptavān-asmi nityam (Kathā I, 2, 10)

All means are non-eternal. All objects in the world used as means are transient. But with their help, a man attains the eternal happiness of the self. It is well worth bringing this principle of the Kathopaniṣad to bear on our present discussion.

The world (nature or environment) constituted of primordial matter is limited, measurable and therefore

one with an end. There is not any the least doubt in regard to the matter. If this is properly utilized, a man can increase his happiness. The meals we take, the clothes we wear, the house we stay in, are all effects or modifications of things created. If a temple is to be built for the purpose of attaining *yoga*, it will have to be made of bricks, chunam, wood etc which are all created things. Sitting in this gross house ( or dwelling ), it would be possible, through meditation, concentration etc, to find out the Subtle. Thus does the gross world become a helper to us.

A man possessed of self-control, with the conquest of the self to his credit, turns this concrete world, this gross universe into his own helper. One who is without self-control, behaves as he likes, however, only adds to his misery by his conduct of this nature. The world would be to us what we would be to it. A slight reflection would easily convince the readers of this truth.

None should, therefore, look down on this creation ( world, universe ) as an insignificant something. If it is treated thus, the one who treats it in this manner would only betray himself—he would himself be considered to be an insignificant creature. In the opinion of the author of the Gītā, this entire universe is the universe-form of the highest lord and the form of the highest lord is never seen to lead to any loss or harm. It is ever helpful, ever friendly !

From this view-point also there is nothing causing harm or injury to us in the universe-form. If there is any

### ( 4 ) The Self of the Yogi & The Highest Self.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥

He who has conquered himself and has attained the highest peace has his self made great and he remains even ( =unperturbed) [even] in the midst of heat-cold pleasure-pain, regard-disregard. He who is satisfied, thanks to knowledge (*jñāna*) and realisation (*vi-jñāna*), he who has taken a firm stand in the highest position (*kūṭastha*), he who has conquered all sense-organs, he to whom a clod of earth, a stone and a lump of gold are the same,— that *yogī* is said to have perfected himself in his *yoga*. 7-8

harm that is caused at all, that is due to the fault of the person concerned who acts wrongly. Harm or injury are thus in no way connected with, they do not spring out of, the created world.

Thus has the *Gītā* taught here that men should secure the entire universe form as their friend and helper and should thus go along the way leading to spiritual perfection. Everyone thus conducting himself is sure to benefit as a result. To turn next to the interesting and instructive description of the way in which a *yogī* turns the whole universe into his friend and how while securing greater and greater mastery over *yogī* he becomes elevated, has his status raised:—

[ Conquest of one's own powers, maintaining an attitude of evenness or equanimity when faced with the pairs of opposites, keeping the heart ever full of peace, —by these means does an aspirant magnify his self, by these means does he become absolutely 'even' towards all things and beings. When he becomes thoroughly satisfied on account of his knowledge and intuitive realisation, when he completes the conquest of his sense-organs, when he reaches the highest level (spiritually), when he masters equanimity, people say, he has perfected his yoga. 7-8 ]

( 7-8 ) The verses set forth the characteristic of the attainment of or perfection in *yoga*. They also state that the self of the *yogi* becomes great or pervading ( *parama ātmā* ). These verses deserve a careful consideration.

The extent of the greatness,—highest greatness—attained by the self is described in ways and terms more than one in the Vedas, Upanisads and other works of this ancient land of ours. Thus

|               |         |                                                   |
|---------------|---------|---------------------------------------------------|
| <i>ātmā</i>   | becomes | <i>parama-ātmā, mahātmā</i>                       |
| <i>brahma</i> | ..      | <i>para brahma</i>                                |
| <i>puruṣa</i> | ..      | <i>parama puruṣa,</i><br><i>parāt para puruṣa</i> |
| <i>nara</i>   | ..      | <i>Nārayaṇa</i>                                   |
| <i>Indra</i>  | ..      | <i>Mahendra</i>                                   |
| <i>Deva</i>   | ..      | <i>Mahādeva.</i>                                  |

It is now necessary to consider the nature of this greatness attained by the self at some length.

ĀTMĀ & PARAMĀTMĀ.

Self ( *ātmā* ) is atomic in nature while the Highest

Self ( *parama ātmā* ) is all-pervading. On this account does the individual self, atomic in nature, wish to be free from, away from, misery and close to or in possession of happiness. Sometime it prefers cold, on other occasions it holds heat dear. Remaining away from the place where it has been insulted, it wishes to take delight in another where it is duly respected. Moving away from any place and going somewhere else is possible for it, only if it be atomic. If it be all-pervading instead, from where, and to where would it recede ?

The Highest Self ( *Paramātmā* ) is all-pervading, all-encompassing. It is in places cold and in places hot. It is present where it is held in high esteem as also in a place where it is considered to be insignificant. It is found in objects giving delight as also in those giving pain. There is not a place where it is not present. For it is all-pervading, all-encompassing. Of one that is atomic it is possible to say ' this one is present here, not there ' For only an atomic entity is it possible to be away from the place which causes unhappiness and to remain where happiness can be had. A pervading entity alone can be present in both the places at one and the same time. The self ( *ātmā* ) which attains brahman-state ( *brahma-bhāva* ) or the state of the Highest Self too can likewise be present at one and the same time in what causes pleasure as also what causes pain, in what is hot and what is cold. On this account has it been stated in the verses under consideration : " When an aspirant has the conquest of



the self to his credit, when he has become all too full of peace,—it is only then, that it becomes, the highest self ( *parama ātmā* = *viśala ātmā* ), the greatest or most pervading self and it is only then that it remains with equanimity in happiness and misery.” Such a state is only natural on the attainment of brahma-hood or the nature of the highest self.

ONE WHO HAS CONQUERED HIS SELF.  
( *Jitātmā* )

‘ *Jitātmā* ’ signifies one who has conquered all temptations. Such a person is ever engrossed in self-delight. The joy he gets from within is without a break. Contrariwise, a ‘ *parājitātmā* ’ is ever wandering in quest of happiness, wandering here, there and everywhere. He goes on accumulating external objects, imagines he can get happiness through them, is afflicted on losing them is happy when they are in tact. One who thus has not any the least experience of self-delight is ‘ *prājitātmā*. ’

He who would conquer his self, he who is entirely self-dependent, he who has secured full control over his self, mind, thought, ego-sense, sense-organs, vital-breath and body—he and he alone can have absolute peace of self ( *praśāntātmā* ). In the very nature of things it is impossible that such a person ever would show any fickleness. He would, therefore, be ever at peace—absolute peace. Only one who has not yet effected self-control would be fickle. For conquered by others and dependent on others as he is, he would be at the mercy of whatever has

subjugated him to itself. Having no initiative of his own, he would go wherever he is carried by forces that have seized hold of him. For instance, when a man is 'parājitātmā' being under the influence of the eyes, he goes in the direction of everything beautiful that he comes across; being under the influence of his sense of taste, he runs after sweet and delectable dishes; being in the clutches of Cupid, he is inclined to do even the improper for the satisfaction of his lust. Thus does a man dependent on others become fickle. It is improbable, therefore, that he would be at perfect peace. For, he has no hold over himself at all. On the contrary, he is under the influence of so many external forces.

ONE HAPPY FROM WITHIN  
(*Antahsukhī*)

On reflection, readers would be able to see that a person who is thus fickle, experiences that he is only atomic, far too small. Hence does he feel that things which attract him, which are pleasure-giving, beautiful, delectable or such as satisfy his lust, are all different from him, away from him. He ever is carried by the idea that they are at least not where he is and as a result he is ever running in pursuit of them. If this happiness is ever present to him, why would he be required to run at all? When he gets himself well developed and has his atomicity or smallness removed, he becomes all-pervading. Then does all happiness approach him. He is not required to go in the direction of happiness. In other

words, all that is of the nature of pleasure presents itself to him the moment he wishes to have it. One who thus becomes happy just for the wishing is not, naturally, required to be fickle or moving about. He becomes full of peace, even in disposition, possessed of equanimity. There is no reason why he should be perturbed at heart in this stage. Such a perfect person is thus described in the Upaniṣads :—

“ Whatever object of desire he wishes to have, by just his wish doth he obtain the same, ” ( *yam kāmam kāmāyate sosya saṅkalpādeva samuttiṣṭhati tena sampanno mahīyate* ) ( Chāndogyopaniṣad, VIII, 210 )

Readers should try to visualize here a ‘ mahātmā. ’ They should try to understand as to why it is not necessary for him, who gets all happiness for the mere wishing, to move from his place, or be fickle at all. One who has conquered his self ( *jīātāmā* ), one whose self is perfectly at peace; one who has well i. e. evenly held his self becomes to that extent similar to the Highest Self and therefore does he remain at peace. A small quantity of water contained in a small vessel moves, is tossed about, but if the vessel be full of water, there would be no movement or tossing about of water at all. Similarly a soul fully at peace becomes the highest self, all pervading self. When thus viewed, the term *paramātmā* used here, readers would easily see, is employed with a specific purpose. Readers should devote attention to the same and grasp the purpose of the term well. Besides the passage

cited above, Mahābhārata deals with the difference of selves bringing out the point quite clearly at

(Śāntiparva 187/24 ):

“ When associated with the qualities of the primordial matter, the self is called ‘ knower of the field ’. Freed just from them, however, the same is characterised as the Highest Self ”

( *Ātmā kṣetrajñā ityuktaḥ sañyuktaḥ prākṛtaiḥ guṇaiḥ taireva tu vinirmuktaḥ paramātmā iti udāhṛtaḥ.* ) Sattva ( goodness ), rajas ( activity ), tamas ( darkness, sloth ) are the qualities of the Prakṛti or primordial matter. When the self is bound by the three ropes in the form of these three qualities of the Prakṛti, the same ( self ) is called the individual self; when, however, the self tears asunder these ropes, these bonds, when he goes past the range of the qualities, and shines with its native lustre, then is the same self called ‘ paramātmā.’ Associated with the qualities, the self is ‘ Jīva ’ ( individual self ); freed from the qualities, gone past the range of the qualities, it is ‘ Śiva ’ ( the Highest self ). This is the gist of the citation from the Mahābhārata,

*Jñāna and Vijñāna.*

In this stage, the aspirant becomes one with his self satisfied on account of knowledge and realisation ( jñāna-vijñāna-triptātmā ). It is jñāna and vijñāna alone that are helpful to a person in attaining perfection. There are nine entities here which ought to be known. They are :—

“ Earth, Water, Fire, Wind, Ether, ego-sense, mind, intellect—this lower Prakṛti of mine divided eight-fold But here there is my higher nature which has become the individual self, O long-armed one, by which is sustained this world ”. (Gītā VII, 4-5.)

These nine entities must be properly known. What are the qualities of the objects on the surface of the earth ? What is water ? What are fire, lightning, which are ‘ Fire ’ in essence ? What nature is ether ? All information regarding these points is contained in physical sciences. In this knowledge are included even sciences such as geography, geology, anthropology etc. The science of the element of water includes in it the knowledge of all fluids, the knowledge pertaining to water, in particular. The science of fire includes the knowledge of fire, lightning etc. In the lore of wind, there is included the knowledge of wind and other things such as vapour etc. The science of the five elements can be briefly called as physical science. To-day’s ‘ physics ’ is only knowledge of all these gross objects. Higher than this is the knowledge of ego-sense, mind and intellect. The lore of self is even higher more secret than the secret, in respect of, this last. All this knowledge used formerly to be imparted to the pupil during the latter’s stay at the house of the preceptor. The same is described in the Chāndogya-paniṣad as follows :

‘ I study, O divine one, Ṛgveda, Yajurveda, Sāmaveda & the fourth Ātharvaṇa, itihāsa-purāṇa, (*pitṛya*), gneology

mathematics ( *rāṣi* ), lore of wealth, *mīmāṃsā* or the science of interpretation ( *vāko-vākya* ), the science of organisation ( *ekāyana* ), the science of five elements or objects ( *deva-vidyā* ), the science of fighting ( *kṣatrawidyā* ) or the science of administration, the science of the heavenly luminaries ( *nakṣatrawidyā* ), the science of self ( *brahma-vidyā* ), the science of animals ( *sarpa-deva-jana-vidyā* ) sociology etc.' (Chāndogya VII, 1-2.)

This course of education began & continued from the 12th to the 48th year of the pupil or even to the end of his life. Physical sciences have developed considerably to-day and include a good deal more than they did in ancient days. Similarly, it has to be noted, that many new sciences have arisen. But in the *jñāna* and *viññāna* referred to earlier, these as also many more sciences that will arise in future can be included. The purpose in writing about this point at such length is to bring out that all scientific knowledge is true, that neither the Vedas, nor the Upaniṣads, nor again the Gīta can be said to oppose it. Our sacred lore of the self only welcomes all other branches of knowledge. It is in no way afraid of them.

The term *jñāna-viññāna* signifies knowledge of salvation also in the Gītā. This knowledge is to be imparted to the pupil at the end of the aforesaid course. It, therefore, is included in the course. Readers should think how broad this course is. By this *jñāna-viññāna* (knowledge of securing salvation); a person ought to be satisfied—wholly gratified. Modern education lacks in this respect and lacks very much indeed. For, it does not enable the pupil, even after the completion of the course, to be satisfied. He remains ever unsatisfied, ever hungry. The

deficiency in education as it is imparted to-day is due to the exclusion from it of the lore of the self. Due to this difference between the system of education in Vedic times and the system of education as it obtains to-day, even after the vast strides made by physics, there is dissatisfaction everywhere. It, therefore, behoves the sons and daughters of this land of Bharata to win freedom for their ancient land and to gird up their loins to establish peace and equality on the surface of the earth, primarily with the help of its system of education— necessarily superior as this latter is due to the attention it pays to 'Self.' This is imperative, for only thus can peace be established on the surface of the earth.

One whose self is satisfied by *jñāna-vijñāna* becomes full of peace. He conquers his self and secures a thorough control over his sense-organs. One who has conquered his sense-organs, internally as also externally, is called *jiten-driya*. He who has kept all his sense-organs under effective control, whose second nature it is to exercise control over his sense-organs, is called ' *vi-jitendriya*.' Readers should carefully note the slight difference of meaning between ' *jitendriya* ' and ' *vi-jitendriya* .' He whose sense-organs would not by their very nature be inclined to acts of impiety, or acts opposed to duty, is *vijitendriya*. He who exercises control over his senses with effort, however, is *jitendriya*. To develop the strength of the self, one must become a ' *vijitendriya* .' This is the principle taught in the verses under consideration.

EQUANIMITY (*samabhāva*)

*Sama-loṣṭa-aśmakāncanah*— one to whom a lot of

wood, a piece of stone and a lump of gold are alike. This certainly does not mean that one thus characterised fails to appreciate the preciousness of gold or that he is ignorant of the use to which stones and earth are put. This only means that the person thus described (*sama-loṣṭaśmakāñchanah*) is not tempted by gold.

It behoves our readers to grasp well the meaning of this equanimity. Gīta V, 18 and its explanation would be referred to with advantage. It has been taught there that one should look upon a knowing *Brāhmaṇa*, a *Cāṇḍāla*, a cow and a dog with equanimity. Here the Gītā teaches the importance of regarding wood, stone and gold with equanimity. At both the places (Gītā V, 18, and Gītā VI, 8) it is the attitude of equanimity which is praised. But equanimity does not signify a failure to appreciate the difference between one who knows and one who knows not. It does not signify one's incapacity to understand the difference between stone and gold in respect of their value. The principle intended to be taught here is this: *The essence of equanimity lies in not being a victim to any temptation.*

Equanimity helps one know that earth and gold are both modifications of the self same primordial matter. Equanimity helps one understand that there is the same principle of self underlying both a knowing *Brāhmaṇa* and an ignorant *Cāṇḍāla*. One should not rush to the conclusion, however, that the behaviour towards both these persons is identical in nature. No one would approach either a *cāṇḍāla* or a dog for getting oneself enlightened



on brahma-lore. All desirous of spiritual elevation would approach a knowing Brāhmaṇa and a knowing Brāhmaṇa only. To sum up all that has been said so far, equanimity here signifies the capacity to remember all along that even though earth, stone and iron are different so far as the uses to which they can be put are concerned, essentially they are all indetical. It signifies the capacity never to lose sight of the fact that the three are but modifications of the same underlying principle. Equanimity signifies at the same time the avoidance of all temptations. For, if at all one aspires to be *jīātma jītendriya* and *vijītendriya*, it is imperative that one is not induced by any temptations. One induced by temptation would find it impossible ever to raise himself to the status of a *jītendriya*. The supreme importance of equanimity in the process of becoming a *jīātma* can hardly be exaggerated.

#### EVEN AND UNEVEN DISPOSITION

( *Sama and vi-śama buddhi* )

One not possessed of equanimity, lacking in 'evenness,' would steal gold on coming across it and would keep it for himself. One who is possessed of equanimity, however, would consider that lump of gold he accidentally has come across as the Highest Lord himself. Or he would interpret the 'accident' as a test to which the Highest Lord has put him and having realised the Highest Self in this experience of his, he would turn away from the act of having that gold for himself and would remain perfectly at peace. His equanimity would help him in coming out triumphant. Thus does a person with

equanimity in his possession save himself from evil acts. 'Sama' signifies 'Brahman' which is situated in identically the same form everywhere. Seeing Brahman or paramātmā everywhere is sama-darśana ( lit, even perception ). Only a man capable of this even perception becomes 'kūṭastha' or situated on high. For any fall or degradation of a person of his status is impossible. Such a person is called 'yogi, yogārūḍha or yukta.' To help ourselves understand this state, these very terms are put in a tabular form. A comparison of these terms would enable readers to understand the point well :—

1 *Baddhajivah*

(Individual self which  
is bound down )

2 *Svecchācārī*

(one behaving as he  
likes )

3 *Svāinendriyah*

(one with sense-organs  
acting as they please)

4 *Aśāntah*

(not at peace, without  
tranquility )

5 *Asamaḥ*

(not even, without  
equanimity )

1 *Muktātmā*

(one with self freed  
from bondage )

2 *Visitātmā*

(one who has con-  
quered his self)

3 *Vijitendriyah*

(one with his sense-  
organs absolutely con-  
quered )

4 *Praśāntah*

(one who is perfectly  
at peace, absolutely tran-  
quil )

5 *śītoṣṇasukhadūkkheṣu*

*samaḥ*  
(even, with equani-

6 *Vi-samah*  
(not even )

7 *A-samādhāna vṛttiḥ*  
(with his disposition not  
well kept or controlled)

8 *Ajñāna-mithyājñāna-  
atrpta*  
(not content because  
of ignorance or mistaken  
knowledge )

9 *Bhīṇna dṛṣṭiḥ*  
(with uneven percep-  
tion )

10 *Aśaṅksthāḥ*  
( Situated on a low  
level )

11 *A yogi* ( not proper )

mity, in pairs of opposites  
such as happiness-misery,  
hot-cold etc.)

6 (*Mānāpamānayoḥ*)  
*samah*  
(even or possessed of  
equanimity when insulted  
and honoured )

7 *Samāhitavṛttiḥ*  
(with disposition well  
controlled )

8 *Jñāna-vijñāna-tṛpta*  
(content because of  
knowledge and realisation)

9 *Ṣaṁa loṣṭa-aśmakāñcanaḥ*  
(with the same attitude  
towards or perception in  
regard to wood, stone and  
gold)

10 *Kūṭasthāḥ*  
( situated on high)

11 *Yogi* (proper)

This table, (See Pages 43-44) when carefully followed, gives a clear idea regarding the state of the self which is yet fettered and of the self which is free. Readers should devote their attention to the table in their own interest.

#### EVENNESS IN RESPECT OF HOT & COLD.

A number of readers would here be irresistibly tempted to ask : what is meant by being even in regard to hot-cold, pleasure-pain, insult-honour ? A person with equanimity is difficult to understand, they would add. They would further ask is it a fact that such a person feels what is hot-cold, and what is cold hot ? How would things hot and things cold be felt alike ? The doubt is quite justifiable. Irrespective of a person's being just an aspirant, or being fettered down by mundane existence or being free, he is bound to feel that fire is hot, that ice is cold, that soft objects are soft, that hard things are hard. The physical sensation as experienced by them must be similar in nature. But in the case of one with his self yet in fetters what happens is that he is defeated by the pairs of opposites such as pleasure-pain, hot-cold etc, while one with his self freed or liberated from mundane existence is *not* so defeated.

To cite a concrete instance : A man has to carry out something as part of his religious duty. When he begins to perform this duty, another person who suffers a loss as a result of it becomes only naturally his enemy. The latter wishes to remove the former from his duty. As a result the man who started performing his duty is beaten

(5) *Samabuddhiḥ*.

( WITH A DISPOSITION WHICH IS EVEN )

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबंधुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥

One with his disposition (lit understanding, intellect) even towards those with kind hearts, friends, enemies, those that are indifferent (or exalted), those or otherwise made to suffer by his enemy. If the person be one with his self fettered down by mundane existence, he would relinquish duty as soon as he is faced with misery or suffering. If he be liberated in spirit, however, he would bear any amount of suffering and would *not* give up his duty. Whatever the seriousness of the calamity, he would continue doing his duty till death takes him away from this world. Both the persons—the one who is bound and the one who is free—would have bodily affliction in keeping with the nature of the human frame. But the person who is free spiritually would unlike the other who is bound, not be defeated by difficulties and he would not abandon his duty. Proceeding along this line, readers would find it possible to understand the behaviour of the person in bondage and that of the person who has become free, under all variety of circumstances. Reflection on this matter makes the strength of the liberated and the weakness of the one in bondage quite clear. How this evenness of attitude arises is described in the verse that follows. To turn to the same :

that have taken a middling sort of attitude, those worthy of being hated, relatives ( *bandhuṣu* ), saints as also sinners, is a person who far excels others. (9.)

[ *He who has an attitude which is even towards all must be considered to be one of great distinction; but one who shows unevenness in respect of his kith and kin on the one hand and strangers on the other must be put down as a base creature, a bane on humanity. ' 9 ]*

#### NINE DIVISIONS OF MEN

( 9 ) One whose heart is kind, who sincerely tries to do good to others, who harms none, who is grieved on seeing others grieving and who is all full of delight to see others full of delight—such a person is called '*suhṛt*' or one with a kind heart. One who is ever intent on his friend's welfare, who gives the right counsel, benevolent counsel, both when approached and not approached for the same—he is a '*mītra*' or friend. One who causes harm or injury is '*ari*' or enemy. One who is neither delighted nor afflicted at his happiness and misery is '*udāsīna*' or 'indifferent.' He who is neither a friend nor a foe, who would neither cause harm nor do good, who would give counsel when approached with a request for the same, who would himself never cause pain or affliction, who would give an impartial decision in matters of dispute,—such a person should be called '*madhyastha*'. He who deserves to be hated by all is '*dveṣya*'. He who is either a brother, a relative, one from the retinue or paraphernalia, belonging to one's own

circle is a 'bandhu' and one who is a saint, a man with meritorious deeds, or one possessed of a noble soul, is a 'sādhu.' And 'pāpa' in the verse under consideration signifies one who is sinful, wicked or vicious.

These are the nine divisions of the human society. These mainly make two divisions—one consisting of such as are good (auspicious), another made of such as are evil (inauspicious) :—

| <i>Good or auspicious</i> ————— |       | <i>Evil or inauspicious</i>           |  |
|---------------------------------|-------|---------------------------------------|--|
| 1 Sādhu ( saint )               | ————— | 1 pāpa ( a sinner )                   |  |
| 2 Suhrt                         |       | 2 Ari                                 |  |
| (one with a kind heart )        |       | ( enemy )                             |  |
| 3 Mitra                         |       | 3 Dveṣya                              |  |
| ( Friend )                      |       | ( one deserving to be hated by all ). |  |
| 4 Madhyastha ( middling )       |       |                                       |  |
| 5 Bandhu ( related )            |       |                                       |  |
| 6 Udasīna ( indifferent ).      |       |                                       |  |

In the good or auspicious division of men are included the saints, those with a kind heart, friends, middling ones, relatives and those that are indifferent. In the evil division are contained the sinners, the enemies and those deserving hatred. Humanity is made of these. Every human being, therefore, should cast a glance around and ascertain the saints, the kind-hearted ones, the friends, the middling and the indifferent ones in his surroundings. When he would thus think of the humanity, he would come to know that the whole of the species

has got itself divided into these nine groups. Every one ought to devote enough thought to the question as to how he should behave with people belonging to one or the other of these nine groups. Almost every moment, a person comes into contact with these good or bad groups. How should he behave towards them? This is the question considered here and the answer to it as given by the divine lord is—man should have an even attitude or equanimity and guided by this equanimity it is that he should deal with others in this world.

#### THE MEANING OF EQUANIMITY.

‘ An attitude of evenness, even disposition, a feeling of evenness ’ all these mean the same thing. There is a view expressed in this connection that the term ‘ *sama* ’ should be taken to be synonymous with ‘ *samāna* ’. The argument of those who hold this view is ‘ deal with all with an attitude of equality i. e. with the feeling that they are all equal. The people who accept this view interpret the Gītā text so as to make it convey the message of a dealing characterised by the feeling of equality of all. But the Gītā imparts instruction with a view to making its readers inculcate equanimity. Elsewhere there is the mention of ‘ *sama dr̥ṣṭi* ’ or even preception too. But nowhere in the Gītā has, behaviour based on the idea that all are equal, been taught. Vide all Gītā passages relevant to our discussion :—

( 1 ) ‘ Having made i. e. regarded happiness—misery, gain—loss, victory—defeat to be equal II, 38



( 2 ) Having become even in achievement and failure, evenness is called ' yoga ' (II, 48.)

' Even in success as well as failure, even after having acted, one is not bound down ' (IV, 22.)

( 3 ) ' Just here has birth been conquered by them whose mind is ( fixed or ) steady in evenness. For, faultless and even is Brahman. They are therefore ( firmly ) situated in Brahman ' (V, 19.)

( 4 ) ' He who sees everywhere, O Arjuna, with the idea of similarity [ of all ] to himself-whether it be pleasure or pain-,that *yogī* is regarded as the highest ' (VI, 32.)

( 5 ) ' Among all beings am I even, there is none to be hated by me, none dear [ to me ] ' (IX, 29.)

( 6 ) ' Even towards the enemy as well as the friend, when honoured and when insulted, in heat and in cold, in happiness and in misery, with attachment given up ' (XII, 18.)

( 7 ) ' He who sees the highest lord, even, present in all beings, not being destroyed among those that get destroyed,-that one [ really ] sees ' (XIII, 27.)

'One seeing the even Lord, present alwhere' XIII,28.

( 8 ) ' One who has become Brahman, with self well satisfied, does not grieve, does not long [ for anything ]. Even towards all beings, he secures devotion to Me of the highest order ' (XVIII, 54.)

( 9 ) 'And the state of even-heartedness, everlasting, towards [ whatever ] desirable or undesirable happens ' (XIII, 9.)

( 10 ) One with his self associated with 'yoga' with even perception everywhere, sees his self present in all beings and all beings in himself ' (VI, 29.)

( 11 ) ' Towards a Brāhmaṇa rich in possession of learning and modesty [or discipline ], a cow, an elephant, a dog and one that cooks dog's flesh ( a cāṇḍāla ), the learned ones [ are seen to ] have an even perception (V, 18.)

( 12 ) ' Having controlled the aggregate of sense-organs, with even perception everywhere, they, devoted to the welfare of all beings, come just to Me' (XII, 4.)

( 13 ) ' With his self satisfied because of knowledge and realisation, situated on high, with the sense-organs absolutely conquered, the *yogī* with attitude ( or perception ) even towards a log of wood, a piece of stone and a lump of gold, is called 'yukta' ( in union with the Highest i. e. ) ' perfect ' (VI, 8.)

( 14 ) 'With evenness in respect of pain and pleasure, well at rest [or peace with himself], with even perception towards a log of wood, a piece of stone and a lump of gold, with what is dear and what is not dear equal, wise [ and courageous ], with censure and his praise equal [ in his eyes ] (XIV, 24.)

These are all the passages in the Gītā teaching ' evenness. ' The verses bring out :—

( 1 ) Looking upon the pairs of opposites such as pleasure and pain with evenness ( *same kṛtvā* ).

( 2 ) Being even in regard to the pairs of opposites such as victory-defeat ( *somo bhūtvā* ).

( 3 ) Taking a stand in evenness ( *sāmye sthitiḥ* ) as the even Brahman is everywhere. This in other words is the same thing as taking a firm stand in Brahman.

( 4 ) Seeing ' even ' everywhere, as in the case of one's own self ( *samam paśyati* ).

( 5 ) Experiencing the presence of Brahman evenly in all beings ( *aham samaḥ* ).

( 6 ) ' Maintaining evenness in friends and enemies ( *samaḥ* ).

( 7 ) Seeing even the highest lord ( *samam paramesvaram paśyati* ) in all beings, seeing the even Brahman.

( 8 ) One who is even towards all beings becomes Brahman ( *sarveṣu bhūteṣu samaḥ Brahmabhūtaḥ* ). This naturally means perceiving the even and becoming Brahman.

( 9 ) Being even-hearted ( *sama-cittatva* ).

( 10 ) Perceiving evenly everywhere ( *sama-darśanaḥ* )

( 11 ) Having an even perception in respect of all a Brāhmaṇa, a cāṇḍāla, besides beasts etc.

( 12 ) Being intent on the welfare of all beings, being self-controlled, to maintain an even perception everywhere.

(13) Having an even perception in regard to objects such as earth, stone, gold etc (*sama loṣṭa aśma kañcanāḥ*)

This is the gist of the verses cited above. In these verses what has been taught is making even, being even-maintaining evenness, seeing evenly, experiencing even-hearted and having an even perception. In the Gīta the words ' *sama* ' is expressive of ' Brahman '. ( vide Gītā V, 19; IX, 29; XIII, 28-29 ). Expressive of Brahman, expressive of ātmā, expressive of the Lord—all these mean the same thing. With this meaning in mind, if the above citations are interpreted, this is what is arrived at :—

( 1 ) To make the pairs of opposites of the nature of Brahman ( *sama kṛtvā* ).

( 2 ) To be Brahman with respect to ( *samo bhūtvā* ) i. e. to regard as Brahman, the pairs of opposites such as victory-defeat etc.

( 3 ) Remaining in Brahman ( *sāmye sthitiḥ* ) as there is Brahman everywhere.

( 4 ) To see Brahman ( *samam paśyati* ) everywhere as in one's own self.

( 5 ) To experience that Brahman is there in all beings ( *aham samaḥ* ) evenly.

( 6 ) To read Brahman-hood ( *samaḥ* ) in friends as well as foes.

( 7 ) To see the Highest Lord or Brahman in all beings ( *samam parameśvaram paśyati* ).

( 8 ) To be even in all beings and be Brahman ( *sarveṣu bhūteṣu samaḥ Brahmanbhūtaḥ* ).

( 9 ) To have one's mind full of Brahman ( *sama-cittatvam* ).

( 10 ) To see Brahman everywhere ( *sama-darśanaḥ* )

( 11 ) To have an even perceptain i. e. perception as Brahman in respect of a Brahmaṇa a cāṇḍāla, birds and beasts.

( 12 ) Being intent on the welfare of all beings and remaining self-controlled, to look on everything as Brahman ( *samadarśanaḥ* ).

( 13 ) To maintain the attitude ( lit. perception ) in respect of objects like earth, stone, gold that they are Brahman ( *sama-loṣṭa-aśma-kañcanaḥ* ).

Excepting such contexts as have the word ' *sama* ' employed in the sense of ' similar ' ( like ), everywhere else the term ' *sama* ' is used in the Gītā in such a way that if the words *Brahma*, *ātmā*, *paramesvara* are substituted for it, the passages in which the term occurs can clearly be understood and the Gītā teaching can be unmistakably followed. Obviously then, on most of the many occasions that the Gītā teaches to be ' *sama-buddhi* ', ( to maintain the attitude of evenness ), ' *sama-buddhi* ' = *Brahma-buddhi*, *ātmā-buddhi*, *paramātmā-buddhi* or *Īśvara-buddhi*. Having grasped this principle, the thirteen citations may with advantage be followed again:—

( 1-2 ) To make even the pairs of opposites. viz., pleasure-pain, gain-loss, victory-defeat and to have an even experience-this signifies that in either of the members of the pairs of opposites, the nature of Brahman

or better the presence of Brahman is to be felt.

( 3 ) Brahman is even ( or alike ) everywhere. To remain in a state of evenness, therefore, is to make one's stand in Brahman firm. A slight reflection will convince the readers that for one who has already taken his stand in Brahman, the pairs of opposites such as pleasure-pain etc have become identical in nature. For, the person who has his stand firmly in Brahman has gone past the pairs of opposites. He is in no way affected by them. For a high-souled person it is only natural to feel that pleasure and pain are alike. For, in his eyes the pairs of opposites have ceased to exist as pairs of opposites.

( 4 ) To look with affection at all things as at one's self, to have an attitude full of love towards everything—even here, there is the teaching of an even perception ( or perception of Brahman ) i. e. perception of ' ātmā. ' ( 5 ) I am there with the same ( lit, similar ) form in all beings ( *samaḥ aham* );— this obviously means that everywhere there is the self ( *ātmā* ) with the same form. The word ' *aham* ' shows here the presence of Brahman everywhere. ( 6 ) To see in friends and enemies the presence of the same principle viz., *ātman*. This signifies that one should understand that just as the friend is Brahman ( essentially ), the enemy too is Brahman (essentially ). By reason of the fact that friends, foes etc are all essentially the same as *ātman* or self, there is the perception of evenness with respect to the ' *madh-*

*yasthā* ' ( middling ) and the '*udāsīna* ' ( indifferent ) that becomes possible. ( 7-10 ) If the principle that in all beings there is the presence of the same Highest Lord is well imbibed; if it has left a firm impression on men's minds, looking upon friends and enemies with evenness will naturally follow. Either one should think that the Lord is *not* there present in them, or else, one should perceive the same Lord present in them all. There is no third way possible in the matter. This itself is the same thing as being '*sama-citta* ' ( even-heartedness ). Even-heartedness would be possible, only if one perceives the self-same Lord everywhere that the heart reaches. When the thought that whatever is thought of or meditated on is a form of the Highest Lord, or Brahman or *ātman* becomes quite firm in one's mind, does one become even-hearted. ( 11-13 ) All classes, all castes, all animals (or beings) all objects, all entities moving as well as non-moving, beginning with a blade of grass and ending with the sun are of the nature of Brahman having Brahman for their essence. A man becomes possessed of evenness of perception on his having been able to perceive Brahman present in all.

The topic of '*sama-darśana* ' ( perception of evenness ) contained in the Gītā is of this nature.

' *Vāsudeva is all* ' (Gītā VII, 19.)

' The Highest Lord is all this that is seen. ' This thought expressed briefly in the above passage and expressed at full length in the *viśva-rupa-darśana* (display-

ing the cosmic form of the Lord ) in Gītā Chapter XI, itself is referred to again and again by such terms as ' sama-dṛṣṭi ' ' sama-darśana ' etc. *Though all is Brahman, nowhere in the Gītā is the same or similar behaviour towards all taught.* Hunger and thirst are certainly Brahman. Yet the hungry must be provided with food, the thirsty with water. Similarly a Brāhmaṇa, a cow and an elephant are forms of Brahman. But this does not mean that all should be given grass to eat. Similarly, water and fire are both Brahman in their essence; yet no one resorts to water with the purpose of cooking or boiling food. For that, all use fire only. Again on the altar it is not water that is kept but it is the kindled fire that is given a place there. Such a behaviour marked by equality or similarity or identity is indicative of foolishness. Readers should, therefore, clearly understand the distinction between the perception of evenness (or Brahman) and the behaviour based on the idea that all are equal or similar or identical. Many would raise a doubt here : ' if the friend and the foe are both of the nature of Brahman how are we to behave with them ? The answer to this is that our behaviour with both of them should be equally characterised by consonance with [ the code of ] duty. Not that one should behave in consonance with duty with one's friend only. Nor again that one should throw to the winds the precepts of duty in one's behaviour with the enemy. In our behaviour with either, the same respect ought to be shown, the same importance ought to be



given to the dictates of duty. When this is done, 'even behaviour' ( *sama-vartana* ) too is achieved. This subtle point deserves to be very carefully understood by the readers.

### A PLAY.

How can the enemy coming in our direction, obviously with the purpose of attacking us be regarded as of the nature of Brahman? Such a doubt naturally presents itself to our mind here. This is a very abstruse question. All the same an attempt at solving the same may as well be made with the help of a concrete instance. Take the case of a dramatic company. Members of the company play different roles such as that of a king, that of a queen, that of a servant, that of a thief etc on the stage. The 'queen' plays 'her' feminine part. So do the 'thief,' the 'guard,' each doing the very best of the part assigned. The 'king' punishes the 'thief' and rewards the 'virtuous.' While the play is being staged, the persons who play the roles of the 'thief' and the 'king' are not themselves a thief and a king respectively. The audience is fully aware of this. As the persons playing the different roles know themselves only well, neither of the two is either grieved or delighted because the 'thief' is punished or the 'virtuous' is rewarded. Each of the two players or actors has an even attitude with regard to the two consequences. For, each only too well knows his *own real* form. If this real form be forgotten and if the 'king' really considers himself to be a king, and if the 'thief' really considers himself

to be a thief, as a result of having forgotten their own identity, they would have pain and pleasure because of the punishment [given to the thief] and reward given [to the virtuous] respectively.

Thus as a result of our having forgotten our real nature and as a result of our having taken our form in this world as our real form, we have the experience or feeling that the pairs of opposites such as pleasure-pain etc are real. On account of this, we experience all sorts of affliction. If, however, there is the proper cognition that all these are forms of Brahman, there would not be any affliction caused. For, the person concerned has gone beyond the ken of pleasure-pain.

#### ILLUSTRATION OF GOLD.

The illustration of gold is often cited in this connection. Gold as a metal is one; but as the ornaments that can be fashioned out of it such as are worn on the head, round the neck, on the bosom, round the wrist or on the feet, it is characterised by a difference. From the point of view of *ornaments* there is *difference*: There is difference even in the manner of wearing the ornaments. But from the point of view of *gold* of which they are fashioned, there is *oneness* or *identity* or *absence* of *difference*. One who knows that all ornaments are made of gold—the same metal having been used in all cases—too would wear just those ornaments on the ear which are to be worn on the ear. He would make no mistake in putting on the feet those ornaments which are to be worn on the feet. Thus even the person who knows the intrinsic identity is alive to,

experiences, the difference in point of every-day dealings. Just as the perception of ornaments is perception of difference while the perception of gold is perception of evenness ( oneness ), even so, perception of the vast and varied creation ( world ) is perception of difference, while perception of Brahman is perception characterised by evenness, perception of identity. If one understands that the bewildering variety of objects around us have been fashioned of the same Brahman, as are all the varied ornaments made of the same precious metal viz, gold, one would be in a position to acquire the perception characterised by evenness or the perception of identity. This then is the exposition of the question viz., how can the universe be looked at with the perception of Brahman ( i. e. with the idea that the universe is Brahman ).

#### PERCEPTION OF EVENNESS IN THE VEDAS

This evenness is taught in the Vedas. To turn to the relevant text :— the mantras describing the forms of Rudra, possessed of cosmic form ( universe-form ) set them forth as follows :—

“Lord of the field, *sūta*, (*āhatya*) the one that causes death, (*sthapati*) the lord of the place, *mantri*, (*vanik*) trader, (*patti*) the infantry, (*stenapati*) the chief of thieves, *paricara*, *aranyapati*, (*stayūpati*) the chief of burglars, (*taskarapati*) the lord of plunderers, *sabhā* ( assembly ) the head of the assembly, *aśva* (horse), *aśvapati* (the chief of horses), *gaṇa* (group), *gaṇapati* (the chief of the group), *senā* (army), the commander of the army, *rathī* (one with a chariot ), *arathī* (one not having a chariot) *kṣatta*, (*takṣa*).

### (6) The attainment of yoga

योगी युंजीत सततमात्मानं रहसि स्थितः ।

एकाकी यताचिन्तात्मा निराशीरपरिग्रहः ॥१०॥

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥

carpenter, maker of chariots, pot-maker (*karmāra*)  
black-smith, *niṣāda*, (*svapati*) one' maintaining dogs,—  
all these are Rudra. (Vājasaneyi Yajurveda 16)

Here the officers of the state, the counsellors guarding the state, the commander-in-chief giving military protection etc. and thieves, plunderers etc. are all said to be aspects of Rudra. Besides it has been said in this chapter that the village-cattle and forest animals, the lordly trees in the forest, the aquatic creatures etc. are all forms of the divinity Rudra. If a thief and a counsellor are to be considered alike forms of Rudra and if those forms of Rudra are to be saluted, it is possible to maintain, that in Yajurveda too the idea of looking evenly at the friend as well as the foe i. e. of considering both to be Brahman essentially is contained though the idea has there been expressed in slightly different terms. Elsewhere too the Vedas impart a similar teaching. Having devoted thought to this, readers should understand how the Vedas teach that the friend and the foe should be looked at evenly. Leaving the topic at this stage, we now turn to the consideration of how *yoga* should be attained, how perfection in it should be secured—

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
 उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥  
 समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।  
 संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥  
 प्रशांतात्मा विगतभीर्ब्रह्मचारिव्रते स्थिरः ।  
 मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥  
 युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।  
 शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

Remaining in seclusion a *yogī* should exercise control over his mind and self, should abandon desire of enjoyment, should not accumulate objects of enjoyment and should ever apply himself to practising *yoga*. First [he should spread about] *darbha* grass [on the ground], on it [he should spread] deer-skin and on this latter a piece of cloth. He should arrange his seat, [thus] neither too high nor too low, in a place which is pure. There having seated himself on the seat, having controlled the activity of the mind and the sense-organs and having made his mind one-pointed, he should master *yoga* for the purification of the self. Remaining steady and keeping the body, head and the neck in a straight line, motionless, having fixed his eyes on the tip of his nose, without looking [this way or that] in any of the directions, free from fear, with heart fully at peace, with a firm stand on the vow of celibacy, having controlled his mind, with heart fixed in Me, intent on Me, he should remain united with *yoga*. A *yogī* thus ever intent on *yoga*, with his mind under perfect control, reaches highest peace in the form of salvation that abides in Me. (16-15)

[ *An aspirant desirous of attaining mastery over 'yoga' should select for himself a secluded, pure and attractive spot. There he should keep under control his body, thought, mind and soul, he should abandon desire of enjoyment, and he should refrain from accumulating means of enjoyment, He should make a seat for himself, such as would be neither too high nor too low. 'Darbha' grass, deer-skin and a piece of cloth should be used for the purpose. Keeping his body, neck and head in a straight line and fixing his eyes on the tip of his nose, he should desist from looking this way or that. Having made himself tranquil, free from fear and controlled and maintaining the vow of celibacy, he should fix his mind in God. If this is practised, the aspirant gets perfect peace. (10-15) ]*

#### PREPARATION FOR PRACTISING YOGA

( 10-15 ) These verses are extremely important as they contain a description of the way in which preparation for practising *yoga* should be made. In the attainment of or perfection in *yoga* are included ( 1 ) the preparation of the aspirant, ( 2 ) preparation of the *āśrama* or abode of the aspirant and ( 3 ) the process of attainment of, mastery over, *yoga*. The necessary statements in this respect are made in the verses under consideration. To expound the same:—

#### THE ASPIRANT'S PREPARATION.

' *Yogī ātmānam satatam yuñjīta* ' ' A yogī should ever be united with i. e. practising *yoga* ' Gītā VI, 10. Till the attainment of the means one should concentrate on just one thing—mastery over *Yoga*. For in the stage of efforts

for the attainment of the goal, if time be wasted on other things, the attainment of or mastery over *yoga* would be delayed. Further, the one-pointedness of mind is itself *yoga* ( *yogaschittavṛthinrodhaḥ* ), Pātañjala ( *yoga* 1, 1 ). Hence with a view to seeing that the mind is one-pointed, it must not be allowed to be attached to many or diverse attitudes. The aspirant has, therefore, to devote the whole of his time every day to just the attainment of *yoga*. Since the hour when he leaves his bed to the hour when he retires for night's rest, he must use all his time for one purpose viz, mastering *yoga*. Reading books on *yoga* ' listening to the description of the attainment of *yoga*, observing pictures showing *yogins*, waiting on *yogins*, keeping the mind busy thinking about *yoga*, engaging the intellect in visualising the future state—high future state, of course—if in this way all our energies are devoted to the attainment of *yoga*, before long, *yoga* would be perfected.

If instead of the course set forth in the preceding paragraph, a man were to follow another—if he were to do a few *āsanas* ( postures ) in the morning, then read for a while works on the science of geography, later take his bath and practise a little bit of breath-control, further again take his meals, then attend his every day duty enabling him to earn his livelihood, in the evening after having returned all too tired do his *sandhyā*-adoration and practise a bit of breath-control and complete the day's round with meals and nocturnal rest, he would not be able to attain perfection in *yoga*, on account of the

unsteadiness, the fickleness of his programme. Of course this much has to be conceded that as he would thus have practised *yoga* in part, his attitude would be comparatively much more *sātvika* ( full of the quality of goodness). But even he would not be able to master thoroughly the *yoga* discipline. For, he has allowed his mind to be engrossed in a number of activities and there has been no real one-pointedness of mind on his part.

Many persons ask ‘ why does our mind not become one-pointed ?’ The Gītā answers this question here : As they keep their mind engrossed in activities more than one, it does not become one-pointed, *cannot* become one-pointed. Hence has it been said earlier in the Gītā :—

‘ The intellect [ of the aspirant ] when resolved (lit, of the nature of a resolve) here, is one, o delighter of Kuru. Of those who are not resolved, the intellects are multi-branched and infinite ’ Gītā II, 41. Precisely on this account has it been laid down ‘ a *yogī* should ever remain united with *yoga*, should ever apply himself to *yoga*. ’ ( *yogī yunjīta satatam ātmānam* VI, 10. )

An aspirant should ever devote himself to the attainment of *yoga*. He should not take to any other activity such as would interfere with the course he has adopted. Thus if *yoga* is practised every day, without a break, the aspirant would soon reach perfection. One practising *yoga* uninterruptedly in this manner, attains perfection within three to five years’ period, this last being determined by the greater or lesser extent of the purity of the mind of the aspirant. If a person with



intellect unsteady were to practise *yoga* all his life, he would never reach the highest stage of perfection.

#### REMAINING IN SECLUSION.

One should stay in seclusion and have no paraphernalia. If one maintains a paraphernalia, due to a number of causes such as its being affected by a disease its maintenance etc. there will be so many difficulties in the attainment of perfection in *yoga*. Hence has it been stated here that one aspiring after spiritual perfection should remain alone—away from the hubub of life as it is led by ordinary men and women.

The instruction to stay in seclusion does not preclude the aspirants' staying in the company of his spiritual guide. For, it is only meet that one should try to reach perfection in *yoga* by being in close vicinity with one who has already mastered *yoga*—one who is an accomplished *yogī*. Having stayed with the spiritual guide and thus reached the stage of perfection, it is possible for the aspirant to remain all alone with a view to secure a firm hold over the stage of perfection. But it is imperative for an aspirant, so long as he is in the pre-perfection stage, so long as he is a mere beginner in the attainment of *yoga* to stay in an *āshrama* conducted in keeping with the traditions laid down by some spiritual guide. Not only is there no hope of attaining mastery over *yoga* by only reading books on *yoga* but what is worse there is the danger to which such an aspirant remains exposed viz., of positively being harmed in the absence of an efficient personal guidance.

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 THE SPECIAL ABODE (*maṭha*)
FOR THE ATTAINMENT OF YOGA (*yoga-maṭha*)

The following is the description given in the Haṭha-yoga-pradīpikā of the maṭha or special abode to be used for securing mastery over *yoga*.

"In a country blessed with faultless administration, the inhabitants or citizens of which are ever abiding by duty ( *dhārmika* ) where everything can be had for a price that is far from heavy or disproportionate, where there are no riots, no disturbances, where there is no harm likely to be caused on account of huge stones or rocks, fire or water, should one who practises *haṭha-yoga* stay in a maṭh i. e. abode specially built for his purpose of raising himself spiritually and there he should continue practising the exercises which form part and parcel of the discipline of *yoga*. Such a *maṭha* should have few doors. It should be without any pits or holes. It should not be infested by worms and insects. From within and without it should be charming and absolutely clean. Outside there should be a well, a *mandap* (or a spacious hall), an altar. On the whole the site should be attractive, having a fine garden attached to it. In such a place as this should a *yogī* practise *yoga*."

The *maṭha* necessary for practising *yoga* must be a strong firm structure without any holes occupied by serpents etc., in it. In the hot as well as the cold season, it should have the same average temperature. With this end in view, the walls of the yogi's specially constructed abode should be broad enough or rather thick enough to

prevent the heat and cold from without entering into the math; neither glaring light nor strong breezes should find access into the maṭha. The place must be free from the trouble of serpents, scorpions and other animals. The place must be so secure that the aspirant should find it possible to practise *yoga* there, without any anxiety on the score of the safety of the place. In the *matha* there should be portraits of *yogi* and such things alone as are helpful to the attainment of mastery over *yoga*. All other things should be scrupulously excluded. On no account should there be any possibility of a big noise or tumult outside. Outside the maṭha, there should be an excellent garden with fine trees laden with flowers and fruits. There should be a fine i. e. well-built well or tank which will provide water. For tap-water is seen to be too hot or too cold according to the season which is current. But water from a well or a tank is seen to be uniform in respect of its temperature all the year round. Whatever becomes available from the list given so far should be secured. Staying in a hermitage of this type should an aspirant continue his study of *yoga* under the expert guidance of his spiritual teacher. If there be other pupils along with the aspirant, care must be taken by him not to discuss any other topic with them on any account. All energies must be concentrated on one thing viz., the attainment of mastery over *yoga*. The entire atmosphere of the hermitage should be pure and holy. There should be no occasion there to listen to anything mean or ignoble.

If there be many pupils staying in the *aśhrama* of a competent spiritual guide, there should be separate maṭhas for the practise of yoga of each pupil. There should be no possibility of the utterance of one disturbing another. For, if an aspirant be engrossed in meditation and if another at the same time busy doing ' *bhāsrā* ', the former would be disturbed by the latter. All precautions should be taken to avoid any such disturbance being caused by one to another.

#### STAY IN A SECLUDED PLACE (*Ekānta-sevana*)

( *Rahasi sthitaḥ* )— On this very account is the instruction imparted that a person should stay in a secluded place and endeavour to attain perfection in *yoga*. If there be no seclusion, if the place resorted to by the aspirant be not solitary-absolutely solitary— there are obstructions caused to the perfection in the *yoga* discipline. There is delay caused in the matter and there are difficulties too that crop up. Readers would easily see for themselves, that if there are a number of pupils seeking instruction from the same teacher, an amount of expenditure will have to be incurred to make the elaborate arrangements such as would enable every pupil to have an independent solitary place for himself, where he would not be disturbed by any one on any account. The purpose of fixing up the place for mastering the *yoga* discipline in a cave is this : that there is an even temperature there in both the seasons, the hot and the cold and that there is none there to cause any disturbance to the aspirant. In short, the

purpose is this that there is an amount of favourable atmosphere there. Precisely for this reason do the aspirants after spiritual perfection select a cave for their stay. It is possible, in our opinion, to establish highly suitable *āśramas* for such aspirants. Only the rich must pay their attention to and aid this noble cause. It would be possible to enable a large number of aspirants take advantage of such *āśramas* established in spots that are especially favoured by nature. The main point to remember is this that the aspirant should find it possible to have absolute calm there. He should not be disturbed on any account even to the slightest extent. If there are crowds, however, that keep on gathering at such places resorted to by the aspirants, the minds of the latter would be distracted and progress in spiritual perfection would to that extent be hampered. Hence has the Gītā taught here that the aspirant *Should remain in seclusion (rahasi sthitah. )*

#### ABANDONING MEANS OF ENJOYMENT

(*A-parigrahaḥ*)— One striving for spiritual perfection. for the mastery of *yoga*, should not accumulate means of enjoyment. If he goes on accumulating such means, his mind would remain engrossed in the enjoyment of objects of pleasure. He would not find it possible to maintain the vow of celibacy. He would have no control over his sense of taste or over hankering for pleasure in general. His mind would all the time be assailed by one thing viz., anxiety to preserve the means of enjoyment. Thus would there be an infinite number of troubles to which he would be sub-

jected. Hence the necessity of understanding thoroughly and carrying out the important instruction : never have any means of enjoyment if you wish to attain spiritual perfection. This attitude towards the means of enjoyments in itself is characterised '*a-parigraha-vṛitti* (attitude of non-accumulation). For this very reason has it been prescribed that without any paraphernalia or retinue ( *ekākī* ), one should repair alone to a secluded place, an ideal *āśrama*, and there apply oneself to the mastery of the yoga discipline. As long as one is busy securing mastery over *yoga*, one ought not to consider any object as something owned by him. One should concentrate only on oneself and one's own efforts to attain spiritual perfection. As long as any means ( *sādhana* ) of enjoyment is there to attract one's attention there is no mastery ( *sādhana* ) of yoga that would be possible.

#### GIVING UP THE DESIRE FOR ENJOYMENT

( *Nirāśīḥ* = *nīḥ* + *āśīḥ* )— Even the desire for enjoyment must be given up. It is not enough only not to have any object of or means of enjoyment. For, even when one has no means of enjoyment in one's possession, one's mere desire for enjoyment is sure to cause an amount of harm— In fact a harm even greater than that caused by the possession or enjoyment of the means of enjoyment is caused by the mind ever thinking of objects of enjoyment. This principle holds good in regard to all kinds of enjoyment. On this account has it been laid down that an aspirant should give up even the desire for enjoyment. How can the desire for enjoyment be given up ? The

answer to this question is as follows :— Even before one starts one's effort to secure mastery over *yoga*, one ought to determine as firmly as possible " I have to follow one rule very strictly if at all I am to be able to master the discipline. The rule is 'give up desire of enjoyment.' Devoting careful thought to the matter should the aspirant train his mind well. As a result of this training should the mind be made rich in possession of the finest susceptibilities. Thus should the mind be kept away from the influence of the desire of enjoyment. Remaining free from the influence of this desire is a sort of mental purification.

A stay in an *āśrama* in the company of excellent pupils and under the guidance of a competent spiritual guide too is a way of removing the influence of the mischievous desire of enjoyment. If the objects of enjoyment are allowed to be about us, a look at them excites one's desire of enjoyment. Absence of such objects would therefore, reduce the distress caused by the desire of enjoyment. It is the best course that an aspirant can resort to, therefore, to stay in an *āśrama* in the company of excellent co-pupils, enjoying the advantage of guidance given by the able spiritual teacher.

#### CONTROL

( *yata-citta-ātmā* )— This signifies control over our thought, mind, sense-organs, body etc., i. e. not allowing them to behave as they like. Sense-organs have first to be brought under control, have to be subjected to discipline. They have, to start with, to be directed along the path of good deeds or noble actions. A man's sense-organs are seen to be attracted to acts good as well as evil. The best

means to keep the sense-organs going along the right path i. e. the path of good deeds is to keep them engrossed exclusively in good deeds. They have to be turned away from evil acts and have to be turned away very firmly, resolutely. If the sense-organs are carefully and regularly directed to do good deeds, their liking for these latter goes on increasing and before long they keep themselves away from evil acts quite naturally. When our organs external as well as internal begin following the path of good deeds exclusively, when they cease being attracted by evil acts any longer, we must secure an ever greater mastery over the abandonment of the fruits of excellent actions. This evidently means that we must not keep the fruit of our good action to ourselves. We must dedicate it [ to the Lord ] for the benefit of all beings ( as taught by Gītā V, 25 and XII, 4). Such a practice of abandoning the fruits of our good deeds destroys our desire of enjoyment and the control of sense-organs becomes an accomplished fact. Readers should follow the order of attainments in the course of the spiritual perfection which is as follows:—

- ( 1 ) Disposition to acts good as well as evil.
- ( 2 ) Disposition to good acts alone.
- ( 3 ) Dedication of the fruit of action in the interests of the well-being of all beings.
- ( 4 ) Reduction of desire or longing, and
- ( 5 ) Achievement of control.

Having carefully understood this order and meditated over it, readers should increase their own capacity for self-control by the adoption of the device indicated above.



## STAYING IN A REGION WHICH IS PURE.

(*Śuchau deśe*)—A person who is striving for the attainment of mastery over *yoga* should stay in a region which is spotlessly clean, free from disease, free from fear or danger. There are some tracts a residence in which causes men to suffer from malaria or reduction of the digestive capacity or constipation. Many are the troubles thus caused by places wrongly chosen for residence. Hence it is necessary for an aspirant to select a spot free from all such trouble and clean, nay, holy climate and water in the region which is on the banks of the river Narmadā are generally considered to be the proper sort for those who want to perfect themselves in the *yoga* discipline. An aspirant should, to begin with, commence his endeavour for spiritual perfection in the region on the banks of the Narmadā. There are many *āśramas* suited for the purpose in this region. Water available here is excellent. Having completed the initial stage here, the aspirant should stay in later life, on the bank of the Ganges. This does not preclude, however, mountains like the Girnār, the beautiful spots on the Himālayas and similar other places. They too are equally attractive and suitable and there are in these regions also *āśramas* which have a long standing as well as a tradition of their own. Everyone should find out an *āśrama* suited to his purpose and such as would give him delight. There in an *āśrama* thus chosen should the aspirant carry out his undertaking viz, securing mastery over *yoga*.

### THE SEAT

For the seat there should be *darbha* grass strewn on the ground, on it there should be a piece of antelope's skin, on it again, there should be a dhotie placed so as to have between two and four folds (*caila-ajina-kusa-uttara*). The seat should consist of the three— viz., *darbha* strewn on the ground, antelope's skin on it and folded cloth on the latter. The ground must be even well-made-so as not to have any ups and downs. There should be no pavement of slabs. For this latter would cause extreme cold during winter. If there be a stone pavement, however, the room should be such as not to be affected by heat and cold (during summer and winter). If the floor is uneven a wooden seat should be placed on it and then the seat described earlier should be arranged on this wooden plank.

(*Nātyucchritam nātinīcam*)— The seat should be neither too high, nor low— If it be too high, there is the danger of losing balance in an attempt to achieve one-pointedness of the mind and of the aspirant having a fall. Imagine a person having quite a raised seat. It is more than probable that in an attempt at having mental concentration, he would lose his balance and thus fall one way or the other. In such fall not only is the body injured but what is worse even the mind receives a severe shock. In extreme cases, such carelessness leads, even to death. The seat, therefore, should not be too high. If the seat be very low there is the danger of exposure to cold. On this account does the *Gītā* lay down that the seat [of the aspirant endeavouring to master the yoga discipline] should be neither too high

nor too low. In our opinion, the seat should be raised to the extent of four fingers (angulas—roughly between two and three inches) above the surface of the floor.

There are many who use soft beds for seats. But that is not the right thing to do. For, on being repeatedly occupied, the bed has its cotton stuffing pressed and after a few months this kind of seat is seen to have become uneven. This causes distraction in the mind of the aspirant. There is another objection to soft beds being employed as seats by aspirants. In summer there is an amount of heat emanating from the bed. This makes the person seated on it feel warm and the warmth goes on increasing. The mind is no longer wrapt in meditation. It becomes diverted to the warmth of the bed-seat. If a warm blanket (woolen stuff) be used instead of a bed, there is the same trouble viz, of warmth distracting the mind of the occupant during the hot season. The formula given above, therefore, viz. *darbha*, *antelope's skin*, and a piece of cloth is the right formula. Such a seat is sanctioned by experience and it is wholesome. Readers are requested to be convinced about this by experience.

The seat should be steady (*sthira*). It should not be unsettled. There should not be the slightest possibility of its being unsteady. Once the mind starts being one-pointed, if there is any disturbance, there is every possibility of the worst calamity befalling the aspirant. A shock however slight received while thus seated for meditation

affects seriously the mind, thought, sense-organs and the body of the aspirant. Hence the necessity of the seat being steady. If the floor be strewn with *darbha* blades, if there be deer-skin on the *darbha* and if there be a piece of cloth on the deer-skin, if all these are evenly spread out, there is no possibility of the seat being unsteady. But if a wooden plank (or stool) is to be placed on the bare floor, if the plank (or the stool) is not evenly placed on the floor, it may move. It is therefore necessary to see that the wooden plank if and when placed on bare floor is made quite firm or secure and then should *kusa*, deer-skin and a piece of cloth be spread on it. As this is a detail of vital importance a note of caution is sounded here. Readers should remember at this stage in the discussion that the greater the concentration of the mind, the greater the danger of even the least sound being felt as the biggest, thus causing a very great shock to the aspirant. Even a needle dropped on the floor is heard as though it caused a huge sound and the chest of the aspirant thus receives a very heavy shock. The terrible shock thus caused by the unsteadiness of the seat is better imagined than described. Hence has it been stated that one's seat should be steady (*ātmanuh sthiram āsanam*). One who intends to secure mastery over the *yoga* discipline should pay due heed to the caution given here.—



THE POSTURE  
( Āsana )

Having got himself seated on the seat ( *tatra āsane upaviśya* ), the aspirant should exercise *yoga* for the purification of his self. He should have the *siddhāśana*, *sukhāśana* or some other posture giving him comfort. There are

many postures in the *astānga-yoga*. All of them, however, are meant to enable the person who practises them to control his body only. Their aim is to secure an unhampered course of blood through the veins of the body. Perfect control over body is what those who practise these *āsanās* (postures) have in view. There are many others intended to increase one's digestive capacity, while there are others yet which remove the weakness of the brain. Some postures serve the purpose of chasing away the feeling of being tired on account of over work, while there are many whose sole purpose is to help a man in meditation, to enable him to secure one pointedness of the mind. The posture here referred to by the *Gītā* is one belonging to this last class i. e. is one such as helps the aspirant to achieve mental concentration.

Before starting the attainment of mastery over *yoga*, it is necessary for a person to secure bodily purification. Mastery over *yoga* becomes easy of attainment if meditation is practised after the purification of the body by the six processes called *basti*, *dhauti*, *neti*, *nauli*, *trāṭaka* and *kapalabhāti*. Due to the accumulation of dirt in the body there is distraction caused to the mind and meditation cannot properly be practised as a result.

The practising of *yoga* to be resorted to by the aspirant for the purification of the self as stated here (in *ātma-suddhaye yogam yuñjyāt*) signifies nothing but a complete purification of the aspirant. Such a complete purification

contains in it bodily purification, purification of the sense-organs, and purification of the mind. It is only proper to write about these purifications at some length at this stage.

## 1 THE 'BASTI' PROCESS

One should stand in water which is naval-deep and having taken a tube six fingers in length and with an aperture in it and having soaked the same in oil one should insert it into the anus to the extent of four fingers and then doing the *utkaṭāsana* posture one should contract the *mūlādhāra*. This will result in water entering into the body, through the anus. Then *naulī* should be gone through and the belly should be made to move (from within) and after it one should excrete *faeces*. This has to be done prior to the taking of meals. This enables one to get rid of all diseases such as of *gulma*, *plihā*, *udara*, *jalandar*, *vāta*, *pitta-kapha*. The practice of basti removes the defects of *rasa*, *rudhira*, *māmsa*, *meda*, *asthi*, *majjā*, *śukra* (semen), the five sense-organs, five action-organs, the internal organs, the mind, the intellect, thought, the ego-sense and all these are enabled to be satisfied by the *basti* process. There is keen appetite that one has as a result. Causes of all diseases are removed. The body becomes lustrous and there is excellent health secured."

[ The relevant verses are verses 26, 27 and 28 from Hathayoga, Pra. 2 :-

One can secure mastery over this *basti* process in a couple of months' time under the guidance of a *yogī*. Water can be drawn in on sitting in a large vessel [full of water] and water thus drawn in will be pure. If the *basti* is practised in river-water, however, there is the danger of impurities of the same entering into the body. If the *basti* be practised at home, there is the further advantage of any water, hot or cold, that one finds suitable being available.

There are many implements of *basti* ( enima ) available according to the treatment given in keeping with western medical science. All the implements including the rubber tube are available upto Rs. 10/- and this *basti* process— the modern western version of it— can be learnt in about an hour's time. In Europe and America, there are now available many costly implements of this 'inner bath' and the implements can be had on payment of prices high and low ( in keeping with the quality of the implements). Medical practitioners initiate their clients into the technique of the use of these implements.

The *yoga* process of *basti*, described in the last paragraph but one, causes no harm to the intestines. A repeated use of the mechanical enima, however, causes intestinal growth and as a result there is the danger to which a person stands exposed at a later stage viz., of suffering terribly from constipation. Those who use the mechanical *basti*, therefore, are better advised to take a small quantity of water into the system with the help of the implement



and to cause the same to move about in the belly with *nauli*. The danger to which the person otherwise stands exposed as stated above, would thus be avoided. The yoga *basti*, not requiring the use of any mechanical appliance as it is, is superior to the mechanical *basti*. The *basti* process ( yoga *basti*, of course ) keeps the parts of the intestines close to the private part of the body quite clean and thus enables a man to derive a great advantage from the point of view of health. Those persons who have some deficiency in semen would be immensely benefitted by *basti*.

## 2 DHAUTI

“ A piece of cloth four fingers in breadth and fifteen hands in length— thin cloth like the *voil* or *malmal*— should be taken. It should be dipped in tepid water and it should be swallowed in the manner indicated by a capable guide. On the first only a small part of the piece of cloth should be swallowed. The second day about a hand's length of it should be swallowed, the third day two hands' length and so on till on the fifteenth day one is able to swallow the whole length minus a hand (which is to be kept out). The practice should continue till a man is able to swallow the whole length minus, say, a little more than six inches (lit a span). This span-long portion should be kept out of the mouth. This last instruction should be very carefully followed. Otherwise when the whole length of the piece of cloth is swallowed, there will be the difficulty of drawing it out again. At the time that the

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piece of cloth is getting into the system through the mouth, the last span-long part of it should be seized by the teeth, preventing it from being swallowed. Then without any loss of time *navli* should be done and the belly be made to move (whirl) from within. After this, the piece of cloth must be drawn out of the mouth by slow degrees. At the time of drawing out the piece of cloth, holding the belly a bit high and lowering the head slightly would be advantageous. For, there would then be a greater ease with which the piece can be drawn out. The piece of cloth should not be kept in the belly for a long period of time. For, if it is thus kept there for long, it moves downwards through the belly and then it becomes difficult to take out through the mouth. The *dhauti* process has, therefore, to be completed in a short period of time.

Practising *dhauti* enables one to remove as many as twenty ailments due to some disorder in the *kapha* element of the body, such as cough, difficulty of breathing, asthma, *kapha*-deficiency, *plihā*, *kuṣṭa* etc. Many find it impossible in the beginning at least to swallow a piece of cloth. Such persons are well advised to put some sugar in a little amount of tepid water, dip the piece of cloth into it and then begin to swallow the same. This device would lessen the difficulty of the beginner.

This *dhauti* process should be learnt under the personal guidance of a *yogī*, to avoid any trouble. Readers are requested not to follow the instructions given above by themselves. For, mere bookish knowledge is not enough.

Medical science too has an appliance made of a rubber tube which is used for the *dhauti* process. Instructions regarding the use of this appliance can be had from medical practitioners. The *yoga dhauti* is superior to the mechanical *dhauti*. On the *dhauti* being over, the piece of cloth used for it should be washed in warm water and soap. It should then be left to be dried up. It should, after being dried up, be rolled up, and kept safe in a warm place. It should never be allowed to be dirtied. If dirty, it should never be used.

3 NETI

"A piece of thread, span-long—it would do even if it is slightly longer—should be taken. The thread taken should be soft i. e., it should be made so by soaking it into ghee. It should be free from knots. It should be carefully inserted into the nose." On its being so inserted, it will come through the throat into the mouth. If the *pūraka* breath is done by the nose and the *recaka* by the mouth, it comes into the mouth. The end of the thread thus come into the mouth should be caught hold of with the fingers and the piece of thread made to move in and out. In the same way, the other nostril too should be cleaned. *Neti*, like *dhauti* should be learnt from a competent guide. Mere bookish acquaintance here too is of no use.

This *neti*, when practised, makes the forehead, the nostrils and the part of the forehead behind the nostrils clean. Defects in eye-sight are removed. Likewise, all diseases of the part above the throat are got rid of.

4 TRĀṬAKA

“ With one-pointed mind to keep on gazing at a subtle target, to keep on looking till tear-water accumulates in the eyes, to stop gazing as soon as this last happens- this is called *trāṭaka*. This removes the diseases of the eyes and keeps off sleep. ”

Putting a drop of ghee into the eyes after finishing the *trāṭaka* exercise removes the fatigue caused to the eyes by the exercise.

5 NAULI

“ With shoulders bent low, hands on knees, causing one's belly to whirl water-wheel (i. e. eddy) like from left to right (and vice versā) is called *nauli*. This is a very important process in yoga exercises. This removes loss of appetite or dulness of appetite, increases digestion, enhances hunger and makes it possible for the man who practises it to be ever full of delight. There is easy evacuation of bowels achieved. All disorders of *vāta* etc. in the belly are put a stop to. ”

This exercise can be mastered with a little bit of effort. But a person suffering from heart-disease should not practise this. If at all he wants to practise it, he should do so under the direct supervision of a competent guide. Others can practise *nauli* without any harm.

6 KAPĀLA-BHĀTI

“ *Recaka* and *pūraka* (exercises of breath), done quickly, after the manner of the bellows that the black-

smith plies, constitute the *kapāla-bhātī* exercise." This removes the defects in the *kapha* element and makes the passage of breath clean.

The six exercises detailed above achieve bodily purification. On bodily purification having been secured, all diseases disappear and a man wins the delight of excellent health. It is only meet to practise breath-control after this physical purification has thus been secured.

PRĀṆĀYĀMA

(Breath-control)

"Having removed the bulging of the belly, the disorders such as of *kapha* and other dirt from the body by means of the aforesaid six exercises, the aspirant should proceed to practise breath-control exercises. This would make breath-control an easy matter. There are some learned writers, however, who hold the view that as breath-control itself makes the whole body pure, there is no need for the preceding six exercises being practised or gone through." Those who eat and drink in a temperate manner, those who are healthy, those whose sweat does not smell foul, should practise only the breath-control exercises. They need not go in for the six exercises *basti* etc. Those, however, whose sweat and mouth smells foul, who have a bulging belly and whose body has so much of dirt accumulated in it, should carry out the six exercises *basti*, *neti* etc.

To take breath in through the nose is *pūraka*, to have it checked within is *kumbhaka*, to let it out is *recaka*. Many are the varieties of *prāṇāyāma* or breath-control

differing from each other according to the duration and the more-or-lessness of the *pūraka*, *kumbhaka* and *recaka*. No one should try to learn breath-control with the help of books only. It is proper to stay in close company of a competent guide and learn breath control under his personal guidance. It is only such a competent guide who can give the right advice as to which is the proper type of breath control for any aspirant. As the *ujjayī* breath-control, however, is easy, we set it forth below :—

UJJĀYĪ PRĀṆĀYĀMA

“Closing the mouth, one should breathe in through the nose and while so doing one has to see that a noise is created in the region from the throat downwards to the heart. Thus is *pūraka* to be practised and then *kumbhaka* should be done as one likes and finally there should be *recaka* too. This *prāṇāyāma* removes diseases of the *kapha* element. Similarly the blood in the veins and the *dhatu* in the body have their disorders too removed. This *ujjayī* *prāṇāyāma* can be practised even while one is walking or sitting.”

This breath-control is very easy and profitable. If the *kumbhaka*-duration is lessened, its usefulness increases even more. Readers intending to practise breath-control should approach a competent guide and under his direct supervision master the technique of *prāṇāyāma*. It has been stated in this connection that—

“If the breath is steady, so is the mind. As long as the breath is unsteady, the mind too is unsteady. After the

whole of the body having become purified does the breath become steady. While practising *prāṇāyāma* it is necessary in the initial stages to have milk and ghee as diet. Every day, especially in the evening, the *basti* has to be practised. A seer and a half of milk and 1/16th seer of ghee should be taken in the course of the day spreading the quantity evenly into four parts (taking a part every time). Nothing else should be eaten. In between every two turns of taking milk, one should drink water. If this course is followed, within two months is the body purified. Nothing else should be eaten. No other drinks should be taken. (Milk used should be cow's milk preferably and so too the ghee. In case these are not available, such milk and ghee as are available should be used). On the purification of the veins (*nāḍi*), the corpulence of the body would be reduced and the body be made lustrous. Reduction, nay, removal of corpulence, brightness of face, clarity of voice, brightness of eyes, steadiness of body, steadiness of semen and keenness of appetite are achieved as a result of this *prāṇāyāma*. "

Such is the fruit of self-purification. With *basti* is to be secured the purification of the part below the naval. *Dhauti* brings about the purification of the upper belly, *trāṭaka* that of the eyes, *kapāla-bhāti* that of the breath-passage. *Nauli* helps *basti* and *dhauti*. Breath-control brings about the purification of the breath-sheath (*prāṇa-kośa*) and the steadiness of mind. Mastery of *yoga* is thus undoubtedly a means of self-purification and hence has it

been laid down— *ātmasuddhaye yogam yunjyāt*— for self-purification one should practise *yoga*. By means of *yoga* exercises one must bring about one's purification. One's own purification consists of purification of one's body, one's sense-organs, breath-system, 'nervous system' mind etc. All these should be clean—spotlessly clean.

ONE-POINTEDNESS OF MIND.

At a later stage, a specific mention of the purification of the mind is made: —

Yata-citta-indriya-kriyāḥ tatra manaḥ ekāgram kṛtvā

Thought and all the activities of all the sense-organs should be controlled and one-pointedness of mind be achieved. Else, concentration of mind would be impossible. For mental concentration all activities of the sense-organs must be controlled. Otherwise mental concentration would be impossible of achievement. The activities of the sense (or action-)organs are definite, such as walking on the part of the feet, giving or taking on that of the hands, excretion on that of the anus, speaking on that of the mouth, seeing on that of the eyes, hearing on that of the ears, smelling on that of the nose etc. All these activities must be kept under control. That is they must be entirely in one's grip. For, if the sense-organs, of their own accord try to be active, the mind would be attracted towards the activity and one-pointedness would not be achieved. While securing the one-pointedness of the mind, therefore, there should be no physical act carried out by the aspirant.

Some would ask at this stage, 'Should the brain think or should it not ?' The answer is that there should be no activity even of the type of thinking. If thought keeps on flowing, one pointedness of mind would not be achieved. The emotions of joy, grief, dejection too should not be there. There should not be any such object in front of oneself as would cause joy, grief etc. to arise in the mind. For, if these arise in the mind, the latter would find it impossible to have any concentration.

Similarly while under the influence of hunger, accumulated dirt or urine, there can be no mental concentration. Thus when a person is extremely hungry or when he has over-eaten, or after-meals, or while one is under the spell of sleep or after continued wakefulness, or again when he is afraid of something (i. e. under the influence of fear), he can have no mental concentration. An attempt at concentration after meals is likely to end in a person falling asleep. There are thus a number of obstructions to concentration and the reader can be trusted to follow than on devoting a little bit of thought to the matter. They can endeavour to remove these obstructions and thus achieve concentration of the mind. On the achievement of menatal concentration, there ensues an unprecedented satisfaction. This satisfaction comes from within and consequently the relief and comfort one has as a result of this satisfaction from within, cannot be achieved by any other means. It, therefore, is only meet that the aspirant would pay due attention to one-pointedness of the mind.

THE EVEN POSTURE

(*sama-sthiti*)

"The aspirant should keep his body (i. e. the trunk) the neck and the head in a straight line and the body should be made steady, absolutely motionless" (*samam kāyaśirogrivam dhārayannacalam sthirah* 13). None of the limbs should be allowed to move even a bit and the entire body must be steady, motionless and free from any disturbance. Only breathing and the beating of the heart should continue. Breath too can be suspended for a short while. But the aspirant has no sway over the activity of the heart. It keeps on beating mechanically. Let such parts of our body acting mechanically continue to act. But other limbs which move when we so will, ought to be kept altogether steady and at rest. There is to be no goading on the part of the aspirant. All inclination to goading is to be discouraged. The attitude towards the body should be such as to make one feel as though it is *not* one's own. For, even a person's saying or thinking 'I can keep this motionless' is itself an attitude which then would become active and as a result steadiness is seriously disturbed. Effort, therefore, has so to be directed as to make the body steady all by itself, instead of enforcing steadiness upon it. Such a state is called the 'even state' (*sama sthiti*).

When the head, neck and the trunk are kept in a straight line the flow of *majjā* in the spine goes on uninterruptedly. This flow goes on from the head to the lowest

part of the spine. There are two flows in this, the positive and the negative. The even flow is in the *madhya nāḍī*. The faultlessness of the entire nervous system in the body is dependent on the uninterrupted state of this flow. The natural delight available as a result of perfection in *yoga*, can be secured by just this even posture.

As soon as the aspirant masters the technique of remaining steady and undisturbed on any seat, of being motionless there, as soon as the body is in a position to remain absolutely steady, the aspirant begins experiencing delight which is different from the mere physical delight. Any man can master this posture.

All that is to be done is to repair to a quiet, secluded place, an auspicious place— then to make the body steady and at peace, to remain in the even posture as set forth above and abstaining from doing any thing just to keep the mind etc. under perfect control. On doing this much alone, the mind wins extraordinary satisfaction. When the experience of the external pairs of opposites ceases, there starts the inner satisfaction. Merely with the help of perfection of this even posture, mastery over the even posture, can the aspirant get the experience which leads him to the seeing of the (inner) light. Thus just the means of even posture is able to open to the aspirant the gate to the higher experience, nay 'highest' experience.

EYES FIXED ON THE TIP OF THE NOSE

Remaining in the even state i. e. with the trunk,

neck and the body in a straight line, the aspirant should fix his gaze on the tip of his nose (*samprekṣya nāsikāgram svam.*) On adopting the even state and fixing the gaze on the tip of the nose for a while, the aspirant falls into a swoon. This swoon signifies the removal of the duality characterised state during waking condition and it marks the obtainment of the state of non-duality in the form of— or of the nature of— trance (*samādhi*). This last stage, the highest in fact, is reached on the means for it having been well grasped, on the process to reach it having been perfected. The Gītā mentions 'fixing up of the gaze on the tip of the nose,' (VI,13) or 'between the eyebrows' (VIII,10). Both these means are helpful in achieving the self-same goal.

Whether one fixes his eyes on the tip of one's nose or between the eye-brows, in either case, one's eyes are subjected to an amount of strain. One should put in a drop or two of ghee into the eyes immediately after the exercise is over with a view to removing the fatigue. One would thus be enabled at once to remove the strain and make one's eyes strong. During this stage while this exercise is being taken, one ought to avoid moving out in the sun bare-footed or wandering in places characterised by extreme heat on some other account. For, these latter practices are extremely harmful to the eyes. Even the meals one takes ought to be as light and easily digestible as possible.

During the period of exercise, the aspirant should not

look this way or that and should fix his eyes on the tip of the nose. Not to fix the gaze on the tip of the nose is to let the mind be fickle and thus mar the attempt of concentration. While fixing the gaze either on the tip of the nose or between the eye-brows, many would experience an amount of strain. Some would find it impossible to bear this latter. Such persons should keep before themselves some attractive object, picture or point or any thing else as may be found convenient and to their liking, and they should fix their gaze on that object, picture, point or thing. If the eyes are fixed on a constellation in the sky, after a while, the experience is that to the person concerned, there is only one constellation in the sky and no other star in the vast blue expanse. This experience itself is called 'cognition of-only-one.' Till one gets this experience ending in the 'cognition-of-only one,' it is necessary to continue the exercise. The attempt at concentrating one's eyes on only one object has to be repeated till one achieves one's goal. There is a sort of dismay one feels as soon as one gets the experience described above viz. the 'one which makes one feel that there is only one star in the sky, and that apart from that star there is naught in the entire blue expanse above. Experience of only one object continues so long as the gaze is fixed on one point. Even the slightest disturbance, however, leads to the cognition-of-more-than-one.' If a person fixes his eyes on a picture or an image or a point in his room, after a while he experiences cognition-of-only-one. The person cognises no other object there. When the person has

cognition-of-more-than-one, he should conclude he has not been able to fix his gaze properly. Fixing the gaze on an external object in the initial stage, and on this practice having been well perfected fixing the eyes on the tip of the nose or between the eye-brows is an easy way of making progress in the discipline. If the gaze is fixed after a little bit of repeated application, the inner circle of light is seen. As soon as this inner circle of light shows itself to the aspirant, the latter has to fix his gaze on it and continue his progress in mastering the discipline.

All this while i.e. when the aspirant is busy fixing his gaze on one object or one point, he has to take care to see that his mind is kept quiet, that it is not allowed to be fickle. The mind has thus to be made absolutely quiet-free altogether from disturbance or distraction. One should be free from fear (*vigata-bhīḥ*) and being devoted just to the mastering of the means carry on one's efforts. At the time of the exercise, many are the ideas or fancies that present themselves to one's mind. Thus there is fear that makes its appearance sometimes, while there is sheer indifference that appears on other occasions. The mind sometimes becomes full of despair. But the aspirant has courageously to continue his exercise, despite the appearance of these evil impressions left on his mind in the past. The greater the progress the aspirant makes in his exercise, the greater the havoc that such obstacles would try to make. The aspirant ought not to yield. Fearlessly, he ought to continue his efforts to master the discipline till they are crowned with success.

Celibacy (*brahmacarya-vrate sthitah*) is the very foundation of mastery over 'yoga.' It is therefore, necessary to observe the vow of celibacy. If the aspirant is not backed up by the strength of celibacy, many would be the impediments that would beset his path. If the aspirant is well equipped with the potency of celibacy however, no impediment would so much as find it possible to obstruct him for long. 'Preservation of the semen' is not what celibacy signifies. Celibacy has a much wider significance. Complete celibacy means the total absence of inclination to any objects of enjoyment. Complete celibacy has in view a disposition, free from any evil influences, similar to that of a child. Just as there is not the slightest indication of non-celibacy in a child, even so there must not be any the least sign of non-celibacy in an aspirant who is really endowed with *brahmacarya*. *Brahmacarya* thus signifies an absolutely natural state, free from any evil modification. As soon as one is equipped with this uninterrupted ever-continuing celibacy, one becomes capable of reaching the highest stage. Readers should fix up the idea of this uninterrupted ever-continuing celibacy in their minds and they should try to equip themselves with the same, to take their firm stand on the same.

The vow of uninterrupted celibacy, when followed properly, enables one to conquer all wishes or desires. As in the mind of a child there is no lust, as it does not even arise there, in the mind of the aspirant too then there is no

lust. Curbing a desire for enjoyment is not half as good as having no desire for enjoyment. To be able to reach this stage, victory over desires is not enough. Victory over *relish* is necessary (not *vāsanā-jaya* but *rasanā-jaya*.) If the organ of taste (liking, relish) is conquered, others are easily brought under subjugation. When the victory over sense-organs would thus be fully achieved, the aspirant would be in a position to take a firm stand on celibacy. The celibacy attained by the control of the organ of generation alone is only *partial* celibacy. It cannot be accepted as full or complete celibacy.

Indulging in enjoyment (bhoga-carya) and observing celibacy (brahma-carya)

Brahma-carya signifies moving (*car*) in the highest lord (*brahma*) i. e. remaining after having become of the same nature as Brahman. In this mundane existence, men get themselves identified with enjoyments and hence human life is called *bhoga-caryā* i. e. moving in, being influenced by, enjoyments. When men would give up this *bhoga-caryā* and when they would be of the same nature as *Brahman*, when they would abide in *Brahman*, they would have their '*Brahma-caryā*' perfected. Readers should carefully understand this distinction between *brahma-craya* and *bhoga-carya* and should avoid being given to indulgence in enjoyments and be devoted to the observance of celibacy instead.

CONTROL OF MIND

The means detailed above to reach perfection should

be adopted after having duly controlled one's mind-(*manah samyamya*). This control of mind has already been suggested in what has gone before (verse 12, *tatra ekāgram manah kṛtvā*) viz, 'there, having made the mind one-pointed.' Making the mind one-pointed is the same thing as not allowing it to roam about or wander hither and thither. Whosoever would allow his mind to roam about would not be in a position to attain perfection in 'yoga.' Making the mind one-pointed is the first exercise and controlling it is the second. To be able to control the mind, it has first got to be made one-pointed. A mind that is well disciplined naturally becomes one-pointed. An aspirant should, therefore, keep his mind properly disciplined. 'Samyama' signifies effective (*samyak*) control (*yamana*).

Have your mind devoted to me (*maccittā bhava*). The word 'mat' here applies to the divine Lord Śrīkṛṣṇa as well as to the highest lord. To have one's mind wholly devoted to the life of the divine lord is what is meant by being 'mac-citta.' Devoting one's mind to the lord is the same thing as meditating as to what kind of life the divine lord led, what efforts he made with a view to the destruction of the wicked, the preservation of the good and the establishment of duty, what terrible amount of labour he had to put in, what policy guided his behaviour on the various occasions during his life etc. The divine Śrīkṛṣṇa became the veriest embodiment of the best among men. An application to the lord's life, therefore, makes the aspirant also possessed of qualities similar to those of the lord.

"Be intent on Me (*mat-parah*)."
Here too the meaning is be intent on Śrīkṛṣṇa as also on the highest Lord. What is envisaged here is being engrossed in the life and career of the divine Śrīkṛṣṇa, being lost in the career of Śrīkṛṣṇa without taking any interest in anything else. Our mind must be devoted to the Lord in waking condition and in dream. No other thought ought to present itself to our mind. When such an ideal one-pointedness or devotedness would be attained, *yoga* would easily be perfected. Thus ought an aspirant to apply himself to perfection in *yoga*. The spiritual perfection attained on having devoted one's mind to the mastery of *yoga* is thus described in the verse that follows:—

"A *yogī* thus ever applying himself to *yoga*, with mind well controlled wins a stage full of highest peace in the form of liberation (a stage) well-established in Me."
(*vide-yunjan evam sadā ātmānam yogī niyata-mānasah. Matsamsthām nirvāṇa-paramām śāntim adhigacchati* (15).

This obviously means that the aspirant secures an unbroken satisfaction full of peace—where there is not the least trace of any disturbance or distraction or disquiet. This is the final stage, the very last and the highest and a person practising *yoga* in the manner indicated and persevering is in a position to attain this last and highest stage.

THE PATH OF ATTAINING PERFECTION

It is desirable to describe briefly the path of attaining yogic perfection again at this stage, as it would be of

great advantage to an aspirant to know the path in its entirety in a brief compass. For easy understanding we are setting forth the path as follows : (1) An aspirant should stay in a place holy or sacred, pure and secluded. (2) He should give up the desire of worldly enjoyment. (3) He should *not* accumulate means of enjoyment. (4) He should control all his sense-organs. (5) Having made a steady seat of sacred grass, deer-skin and a piece of cloth, he should be seated on it. (6) Having well controlled all physical acts, he should with mind one-pointed practise the attainment of *yoga* there. (7) He should keep his trunk, neck and head in a straight line and fix his gaze on the tip of the nose, never allowing it to be directed this way or that. (8) He should keep himself ever at peace. (9) He should give up fear. (10) He should observe celibacy. (11) He should control his mind. (12) He should be intent on the divine lord, engrossed in the divine lord. (13) He should control all his sense-organs. He should control himself all-wise. One thus practising *yoga* attains highest peace in the form of liberation.

Perfection in *yoga* to be thus achieved has some rules or general considerations governing it. Following those rules or considerations is found to be very wholesome to the aspirant. These are considered in the two verses that follow. To turn to that very useful topic.—

Right kind of food and Right kind of Movement.

[Yukta āhāra and vihār]

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

For one who is given to too much of eating, and the one not eating at all, for one indulging in excessive sleep and the one keeping ever awake, there is, O Arjuna, no (perfection in) *yoga*. In the case of the one who eats and moves properly, acts properly, sleeps and keeps awake properly, *yoga* becomes the destroyer of misery (or pain) (16-17).

[Eating and drinking too much, not eating at all, sleeping excessively or not at all i. e. keeping ever awake—all these are great impediments to the attainment of perfection in *yoga*. One who is so very irregular and intemperate never attains spiritual perfection. It is only when the aspirant eats and drinks with moderation, acts carefully and systematically, does the right thing at the right moment, keeps sleep, rest and the condition of being awake within their proper limits, that his *yoga*-practice gives him the expected happiness. One who indulges in excesses, wrong doings and sloth would never be able to master *yoga*. Not only this, but he will only add to his misery if he practises *yoga*. It therefore behoves these who are endeavouring to attain mastery over *yoga* to behave in the proper manner (16-17)].

(16-17) Here there are instructions given as to how a person trying to secure mastery over *yoga* should eat, drink, sleep, keep awake and do other things. Those aspirants who want to secure mastery over *yoga* should consider this carefully.

EATING TOO MUCH

Na atyśnataḥ yogaḥ—It is improper to eat too much. Not only would it obstruct the attainment of mastery over *yoga*: what is worse, it would impair one's health. Excessive eating puts a heavy strain on the belly, obstructs breath, impairs digestion and increases the danger of one's suffering from one disease or the other. Excessive eating is, therefore, prohibited. There are many who labour under the delusion that too much of eating increases the physical strength of one who indulges in it. This evidently is not so. In fact, excessive eating causes exhaustion of strength. Excessive eating prevents breath control. One who eats too much cannot practise any one of the *yoga* postures, cannot concentrate his mind for purposes of meditation. Observing the rules of self-control becomes impossible. Observing the vow of celibacy too becomes very difficult. There is no mental concentration possible. Excessive eating is thus a great obstacle in the path of securing mastery over *yoga*.

FASTING, EXCESSIVE SLEEP AND KEEPING EVER AWAKE

Not eating (*anaśnataḥ*), keeping ever awake

(*jāgrataḥ*) and indulging in excessive sleep (*ati-svapna-śīlasya*) are thus harmful. But observing a fast under the guidance of a competent physician in strict consonance with the rules of medical science would be of great use in getting rid of diseases. Otherwise eating too much on the one hand and observing a fast on the other would cause unevenness in the system and thus prove harmful. Fast or excessive eating, keeping ever awake or excessive sleep would, therefore, be injurious to the aspirant during the period he is practising *yoga*. Keeping ever awake would make the system dry. Excessive sleep would make the body inactive-altogether dull. Both are harmful. If the system goes dry, there is no breath-control possible. Dulness of the body makes yogic posture and breath-control impossible. If one is over-powered by sleep at the time of *yogic* meditation, how would the latter be possible at all? How would perfection in *yoga* be possible? Excesses in behaviour are thus as improper to a person desirous of comfort, strength and long life as they are to a *Yogi*.

PROPER BEHAVIOUR

On this account should men observe the limits of propriety in eating, moving, drinking, sleeping, keeping awake in fact in carrying out many other acts. There should be no unevenness of any kind anywhere. One should ever bear in mind that unevenness would surely lead to trouble. One who acts after having paid due attention to this is called '*yukta-ceṣṭa*' i. e. one with his acts altogether proper. If

one is ever '*yukta-ceṣṭa*,' all trouble would be removed and there would accrue many advantages to the person who knows the art of being '*yukta-ceṣṭa*.'

There are thus general considerations made here and they would always prove useful to all persons. Even after these general considerations, it is necessary to enter into a somewhat detailed consideration of eating, drinking etc. For, this is an extremely useful topic and to leave it to itself after just a conventional mention of it would be improper.

EATING AND DRINKING

The meals to be taken by one who is endeavouring to master the *yoga* discipline should be as follows: The meals should contain ghee and be delectable. Two quarters of the belly should be filled with food, one quarter with water and one quarter should be kept empty for the free movement of [the element of] wind. Such meals are called 'measured meals' (*mita-āhāra*). The soul is ever pleased, ever satisfied with such meals. This kind of food is beneficial to *yogis*. Articles of food which are bitter, sour, full of chillies, saltish, hot, containing greens, *kāñji*, sesamum-oil, mustard, wine, flesh (of all kinds such as of a goat etc), curds, butter-milk, *kulītha*, *hinga*, *laṣuṇa* are unfit for consumption by a *yogi*.

As the listed articles are harmful to his aim, a *yogi* should make it a point not to have them in any measure in his meals. Food which having gone cold is again heated becomes dry and insipid. It, therefore, is unworthy of

consumption. Food full of excessive salt and containing many greens should not be eaten by a *yogi*. An aspirant endeavouring to secure mastery over yoga should not go to the country of wicked people. He should not sit too close to fire thus to warm his body. He should not undertake journeys, he should not have sexual union. He should not take his bath very early in the morning (for, on having gone through yogic exercises such as the various postures or *āsanas*, he perspires and then naturally likes to have his body massaged—after which he badly wants a bath). He should not observe a fast and avoid doing everything that causes affliction to the body. 'For an aspirant who is training himself up for *yoga*, 'wheat, rice—which is pure food—milk, curds, butter, ghee, sugar, ginger, *padval*, *pancaśāka* etc, are the right kind of food and he should eat the same. He should drink rain-water (water of the Ganges is ideal. Water from a deep well kept quite clean is suitable. Or water should be produced from vapour. This water is on a par with— [heavenly or] divine water.)

Food to be taken by a *yogi* should be nourishing, highly delectable, *snigdha* i. e. with ghee in it, *gavya* i. e. with cow's milk etc. in abundance and such as would bring about increase in masculine vigour (semen) and give full satisfaction to the mind. One who eats such food and practises *yoga*, after repeated application attains spiritual perfection, notwithstanding his being old or affected by a disease or weak. Proper or assiduous application to discipline would lead to perfection. In the absence of such application perfection would be impossible. No one attains

spiritual perfection merely by virtue of his having read scientific treatises dealing with *yoga*.

*Dvau bhāgau pūrayet annaiḥ toyenaiḥ prapūrayet,
vāyoḥ sancāraṇārthāya caturtham avaśeṣayet,
Abhīyūkta vacanam*

'Divine water' mentioned above, which a *yogi* is asked to drink, is rain-water. Rain-water must be carefully stored and preserved. The first shower should be left to itself for it contains dust particles from air mixed up with it. Water of the second shower should be stored, due care having been exercised to see that dust particles do not get mixed up with it. Water produced from vapour at home too is useful.

To turn now to the references to meals or food as they occur in the Gītā—

"To a person with the element of goodness (*sattva*), predominant in him, meals increasing [long] life, essence, strength, health, happiness and delight—food such as is juicy (delectable), full of ghee, nourishing, delightful to the heart, is dear."

(*Read—Āyuh-sattva-balārogya-sukha-prīti-vivardhanāḥ
Rasyāḥ snigdḥāḥ sthirāḥ hr̥dyāḥ āhārāḥ sātṛvika-
priyāḥ Gītā, XVII, 8*)

"To a person with the *rajas* element (element of activity) predominant in him, food which is bitter, sour, saltish, very hot, full of chillies, dry or coarse, excessively burning is dear. This increases misery, grief and disease."

(Vide— "*Katvamlalavaṇātyusṇa-tikṣṇarūkṣavidāhinaḥ, Āhārārājasasyeṣṭā dukkhasokāmayapradāḥ* ibid. 9)

"Food prepared a *yāma* ago (i.e. stale), with no taste, rotten and emitting foul smell, left after eating, unholy (or impure) is dear to a person with the element of *tamas* predominant in him."

(Read— "*Yātayāmam gatarasam pūti paryuṣitam ca yat. Ucchiṣṭam api ca amedhyam bhojanam tāmāsa-priyam*". ibid, 10)

Food which is *sāttvika* increases comfort, while food which is *rājasa* or *tāmāsa* increases discomfort and is naturally harmful. This would give the readers an idea as to what kind of food an aspirant should eat. The Upaniṣad states—

'Full of food is mind. Full of water is breath.'

(*Annamayam hi somya manaḥ, Āpomayaḥ prāṇaḥ.*)
(chhandogya. VI, 5-4)

If food and water are excellent mind and breath would be in an ideal condition. A man's mind is well understood If the food he likes is known. One who likes *rājasa* food would naturally have a mind and other sense-organs which are *rājasa*. It is, therefore, necessary that one who wants his mind to be *sāttvika* i. e. pure should eat food which is *sāttvika*. One who would 'declare'. I shall have *rājasa* or *tāmāsa* food' ought to know well that his mind too would then be *rājasa* or *tāmāsa*. The principle that the mind is made by the food that is eaten ought to be borne in mind by an aspirant. Every aspirant would thus know the device of making his mind *sāttvika*.

(8) Perfection in Yoga.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥२०॥

When the mind well brought under control remains fixed [or steady] in just the soul and when the aspirant becomes free from longing for all objects of desire,

Food to be eaten must necessarily be *sāttvika*. It is also necessary that it is taken in measured quantity and that it is properly cooked. Meals should be at once wholesome, measured and beneficial. It is necessary to make slight alterations in the general formula in keeping with the constitution of every individual. An aspirant should thus pay due attention to the food he is going to eat as also the water he is going to drink. It has already been stated that while special exercises in breath-control are going on, the aspirant's food ought to consist of only milk and ghee. That in other respects too as in that of food, the restrictions of duty ought to be faithfully observed is what readers must already have grasped.

when the endeavour to master *yoga* is crowned with success, the high state which is reached by the aspirant is described as follows in the next three verses. Readers should very carefully consider the same.—

he is called a *yogī*. As a lamp situated in a place where there is no breeze blowing-this is the *simele* [easily] remembered in the case of a *yogī* with his mind under control, with the self in union with the *yoga* [discipline]. There the mind is perfectly controlled because of application to *yoga*. The aspirant sees then the self by the self and is content with just the self (18-20).

[when the mind completely brought under control becomes fixed in the self, when all its fickleness disappears, when the aspirant becomes free from all desire of enjoyment he is said to have very well got himself initiated into yoga. Like a lamp placed where there is no breeze blowing, the mind of a yogī flickers not. When the mind is thus made steady as it has already been brought under control by practising yoga, the aspirant realising the self within the self, remains highly pleased just with the self (18-20)]

(18-20) To turn now to the description of the experiences of an aspirant after he has carefully carried out the exercises enabling him to master the discipline of *yoga*, (*Cittam ātmani avatiṣṭhate* verse 18.) The mind of the aspirant becomes fixed in just the self. As the aspirant has his mind brought thoroughly under control (*vi-ni-yata*) right from the beginning, it is accustomed to being fixed in one place, to being steady. The mind of an ordinary man is seen to be very fickle. But the mind of a person who has taken proper pains to master *yoga* attains steadiness, for all inclinations or propensities which otherwise would have influenced him are removed

thanks to his yogic exercise. The mind of such a person is already turned away from external enjoyment. In such a state, it becomes steady or fixed in the self. When the mind is turned away from external activities, it becomes steady within itself and has peace. This state is called 'ātmāvasthāna' or beign steady within the self. On this account it is that in the yoga-system it has been stated,—

'Yogaḥ chittavṛttinirodhaḥ,

Tadā draṣṭuḥ svarūpevasthānam' (yoga-darśana)]

This means 'yoga is the control of the inclinations of the mind' and 'when the inclinations of the mind are brought under check, the seer-the self—remains steady just in its own nature or form. This very fact is referred to at this stage in the Gītā. During the time that yoga is being practised the mind dwells in the Self or better abides in the Self. On other occasions, the normal ones, the mind is associated with external objects. The mind is seen ever moving about. Now it runs in the direction of one object, and then in that of another. This causes a good deal of trouble to it and quite an amount of its energy is thus expended. Fickleness is in itself a malady and the one specific remedy to cure it is the fixing up of one's mind in the Self. When the mind is thus fixed up in the Self, one experiences unprecedented joy. This joy consists of peace and it indicates the absence of wandering of the mind. If a man, therefore, would just keep his body, mind, thought and sense-organs at peace or quiet, he would get extraordinary delight. How easy is the obtainment of this delight? But few care to get it. People are under the

impression that the greater the amount of their movements, the greater would be the happiness they would be able to have. Facts, however, prove this impression to be wrong. A man's mind is attracted towards a number of activities. It has got to be turned away from there and fixed in some one place. Delight would then be within his easy reach.

Readers would naturally ask at this stage— 'who has this sort of experience to his credit?' The answer is that this matter is one of everyday experience. Only few care to pay any attention to it. When we go to bed, after a day's hard work, our heart turns away from all external objects and becomes steady or fixed in the self. Steadiness is followed immediately by sleep. What an amount of delight, happiness, satisfaction and comfort become available because of sleep? Readers need only think of this condition of sleep to be able to understand the sort of delight that can accrue to a person who has made his heart steady. The joy that is available from the objects of enjoyment pales into insignificance by the side of this delight. A moment arrives when a man gives up objects of enjoyment and wishes to have undisturbed sleep. If enough attention is paid to this, readers would be able to experience this delight for themselves. They should try and try hard. On this account has the Gītā exhorted its readers in the words '*niṣprhaḥ sarvakāmebhyaḥ*' (verse 18) to be free from all desires. If the instruction is followed carefully the heart would abide in the self. If, however, a man

wants to have all sorts of enjoyment, how would the heart be steady? Removal of the desire of enjoyment is in itself bringing happiness within one's easy reach. These then are the indications of perfection in *yoga* being achieved. To make the same easily intelligible.—

<i>Perfection in 'yoga' (yoga-siddhi)</i>	Failure to have perfection in <i>yoga</i> (<i>asiddhi</i>)
<i>Viniyata citta</i> (Control of mind)	Absence of control of mind
<i>Cittam ātmani avatiṣṭhate</i> (Mind abiding in the self.)	(Mind being attracted to external objects)
<i>Sarvakamebhyo nisprahā</i> (Free from all desires or longings)	(Desire of all objects of enjoyment)

The above tabular representation would enable the readers to know the characteristics of those who have attained perfection in *yoga* and those who have failed to do so.

SIMELE OF A LAMP

(*'yathā nivātaṣṭhaḥ dipaḥ na ingate* verse 19). Just as a lamp kept in a place free from breeze flickers not but keeps on burning, shining bright because of its upward trend, even so, the heart of a *yogī* which is well-controlled remains steady while the *yogi* applies himself to his

discipline (*yogino yatacittasya yunjato yogam ātmanah*-verse 19); simultaneously the flame of his soul keeps on burning bright, wending upward and the *yogi* wins an ineffable delight of the self. Blssed are those who have this flame of the self burning bright and undisturbed-flame which is not sullied by the soot of enjoyment of objects of pleasure! Every aspirant has to raise himself to this high level. Every aspirant can be sure that he would reach there if only he tries hard.

YOGA OF THE SELF (ĀTMA-YOGA)

This *yoga* is known as the '*ātma yoga*' (*ātmanah yogam yunjataḥ*). This is repeated application to the yoga of the self. For, when the body is at rest and so are the sense-organs as they have turned away from the objects of enjoyment, when the fickleness of mind has disappeared, when it no longer keeps on thinking, the self remains one-all alone-as the external paraphernalia or retinue has receded. This yoga of the self cannot be achieved till the mind etc., become steady. Readers should well bear in mind that this *yoga* of the self is acheived in the final stages,- towards the end of the long process of mastering the discipline. To begin with there is the *yoga of the body* (*śarīra-yoga*) acheived through various (*yogic*) postures. This removes the unsteadiness of the body. Later, there is the *yoga of the sense-organs*, (and action-organs), '*indriya -yoga*,' achieved by controlling the sense (and action)-organs. Next comes the '*prāṇa-yoga*,' or the *yoga* of the

breath, achieved by the control of breath. This *prāṇā-yoga* makes breath steady. Steadiness of breath leads to steadiness of the mind. This latter is called ' *mano-yoga* ' or *yoga* of the mind. ' *Citta-yoga* ' and ' *buddhi-yoga* ' can be perfected through knowledge by means such as meditation etc. When all these *yogas* would be mastered, the aspirant would be, qualified to practise ' *ātma-yoga* . ' Perfection in all earlier *yogas* makes perfection in the *yoga* of the self easy. For, when that stage is reached, the self supporting the individual being naturally abides in the highest Self. This is the highest stage that can be reached by the individual self.

When the heart turns away from external objects as a result of perfection in *yoga* having been achieved, there is scope for practising this ' *yoga* of the Self ' or ' *ātma-yoga* . ' In this stage, the aspirant 'sees the Self by the self and remains satisfied within the Self' (*ātmanā ātmānam paśyan-ātmani tuṣyati*— 20). In this stage, the aspirant has before him nothing but the self. Naturally he sees only the self, experiences the self, enjoys just the self, wins delight in the self. He then realises how great is the amount of delight that is there *within* himself. All delight, all happiness, all truth is there *just* in the self. This great truth the aspirant realises in this stage. He then gets unalloyed, unbroken satisfaction. There is as though an uninterrupted inner flow of delight! The flow is never broken nor is it ever mixed up with or sullied by aught else. The following table will facilitate the understanding of this stage:

सुखमात्यन्तिकं यत्तद्बुद्धिप्राप्त्यमतीन्द्रियम् ।
 वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥
 यं लब्ध्वा चापरं लाभं मन्यते नाधिकं यतः ।
 यस्मिन् स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥२२॥
 तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
 स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

PERFECTION IN OR ACHIEVE- MENT OF YOGA	FAILURE IN MASTER- ING YOGA
Steadiness as of a lamp in a place without a breeze.	Fickleness like that of a lamp in a place with wind blowing.
With heart controlled.	Heart not controlled.
Yoga of the self.	Absence of yoga of the self.
Thought controlled.	Thought wandering about.
Seeing the self by the self.	Seeing objects by means of the sense-organs.
Satisfaction within the self.	Enjoyment of objects, dissatisfaction.

The table will give the readers a clear idea of the stage reached by a person who practises the yoga of the self and the plight to which one who does not practise the yoga of the self is reduced. Readers are requested to pay careful attention to both the states and meditate on the same. The following three verses (21-23) proceed to describe the experience one has after one has mastered the yoga of the self—

[The stage] in which he knows that extreme happiness to be grasped [only] by the intellect [and] beyond the ken of the sense-organs [and remaining] where this yogi does not fall off from the principle [of the self]; having gained which benefit, he regards none better than it remaining where he is not disturbed by even great distress (or calamity); that, one should know to be called as 'yoga', the destroyer of any connection with misery (or pain); that has definitely to be practised [by the aspirant] with mind not at all dejected. (21-23).

[On having reached perfection in yoga, the successful yogi wins such unprecedented and unparalleled joy that the latter can be grasped with the help of the intellect only. It is a joy that cannot be grasped with the help of the sense-organs. It is a joy so great that happiness greater than it exists not. Satisfaction one gets as a result of having secured this joy is the fullest satisfaction. Howsoever disastrous be the calamity that befalls the yogī, howsoever painful its nature, this supreme joy of his does not disappear. He, therefore, never gives up meditating on the highest Lord. In other words, he ever takes his stand on he ever abides in the highest Lord. As this 'yoga of the self' leads to such benefits, an aspirant should practise it with a firm determination and with full satisfaction and win happiness which is incomparable. (21-23.)]

PERFECTION IN THE YOGA OF THE SELF.

(21-23) These verses would give the readers an idea of the experience a person has when he has reached perfection in the yoga of the self, when he has mastered the yoga of the self. He gets supreme happiness when the yoga is

thoroughly mastered. This is a happiness which an average man can never hope to experience. It is a happiness of the non-physical, non-material type. It is indescribable. Human experience is that happiness or pleasure becomes available through the sense-organs. The pleasure due to the sweetness of a dish becomes available through the tongue. The pleasure of a beautiful form becomes available through the eyes. The pleasure of soft touch becomes available because of the sense of touch. Now the question is through what does the pleasure of the self become felt? The answer that the *Gītā* gives is that this pleasure is not experienced through the sense-organs (*atindriyam saukhyam*). It is felt or experienced even without the aid of the sense-organs. Mind and the sense-organs are always attracted to the external objects. For, they can grasp only the external objects. But as the yoga of the self is mastered only after the abandonment of the external objects, the outwending sense-organs are never in a position to get the pleasure that accrues to one on account of the *yoga* of the self. The sense-organs such as the mind etc., are, therefore, incapable of having this supreme pleasure.

The term '*atīndriya*' signifies that where sense-organs have no access. A question arises again- 'If this pleasure is not grasped by the sense-organs, who can grasp it? And regarding the assertion that this is the greatest happiness, there is a question 'who has experienced the greatness of this pleasure?' To answer this question the *Gītā* states that this pleasure is grasped through the intellect (*buddhi*-

grāhyam). For, intellect does not wander about among external objects. It moves with the self. It does not stoop low to the extent of getting itself tainted by the mud in the form of the objects of enjoyment. It works remaining inward-turned. When all the sense-organs turn away from their respective objects, the mind is steady, all thought-activity is stopped. Thus when all attitudes causing one's degradation or deterioration have ceased does intellect begin to work. Its (sole) business is to realise the delight of the self. This pleasure is, therefore, called one that can be grasped by the intellect and one that lies beyond the range of the sense-organs.

As this happiness is supreme (*ātyantikam sukham*) it is called infinite, unbroken, immeasurable and extreme happiness. Readers should give thought here to the fact happiness such as can be had from enjoyment of objects of pleasure is broken, short-lived and culminating in unhappiness or misery. For, as the sense-organs (and action-organs) are prone to get tired, happiness they can enjoy once they cannot enjoy the next time. Consequently such happiness undergoes modifications-is more on one occasion and less on others. There is one more reason that deserves to be taken into account. It is that the objects of enjoyment themselves are constantly changing, with the result that an object that yields pleasure on an occasion does not continue to do so for all time. It is thus patent to everybody that such pleasure as we have through our sense-organs is broken, limited and measured as also culminating in misery. Pleasure or happiness we have every

day, belongs to this category. As contrasted from this happiness, the happiness one has 'through or in the self, by seeing the self with the self, by winning satisfaction in the self' (Gītā, VI, 20) is uninterrupted and enduring. The self is ever of a uniform essence (*ekarasa*), always the same in nature. There is no more-or-less-ness about it. As it is unbroken and true in nature, happiness coming through it is never more or less. Intellect (*buddhi*) is the 'constant companion in duty' (*saha-dharma-cārīṇī*) of the self, its strength or capacity too is unbroken. Obviously on account of the oneness of essence of the self all through and the unbroken character of the intellect, the defects such as affect the sense-organs and the pleasures these latter have [from external objects] cannot reduce in any way the pleasure that men get within their 'self'. Here the self is to be 'enjoyed' through the intellect. The delight accruing too a person who does so, is immeasurable, infinite and unbroken. This discussion would enable the readers to follow why the pleasure of enjoyments is limited, while that of the self is immeasurable. It is, therefore, necessary for every one to secure the happiness of the self: The satisfaction that one can thus have, can never be had from enjoyment of objects of pleasure.

This happiness of the self cannot be had by getting any external object. As the very nature or essence of our self is full of delight or better consisting of delight, this is obtained by the self in the self. On this account the extraordinary character of this happiness is peculiar to itself.

On this very account has the Gītā stated : 'When this delight is secured, one does not feel there is any delight greater than that' (VI, 20). For this is the final, the incomparable delight. What delight can be greater than this? Just because of the self all other joys or pleasures become available and this pleasure of the self or delight of the self can be had without the aid of anything else. The delight of the self is, therefore, independent of ought else, while all delights of the nature of enjoyments are dependent. It need hardly be stated that there is no pleasure higher than this.

In this yoga of the self, there is the separation from all that from which there would arise an association with misery or pain (*dukkha-samyoga-vioga*). How does a man get himself associated with misery? The Gītā has answered this question in an earlier chapter i. e. the second—

Mātrāsparśāstu kaunteya śitoṣṇa sukha-dukkhadāḥ
(verse 14) i. e. the contacts of the objects of enjoyment with the sense-organs are such as make one experience (the difference such as) hot and cold, pleasure-pain. As enjoyments come into relationship with the sense-organs, there is delight that is felt. On some occasions, while there is pain or misery that is experienced on others. This is association with misery (*dukkha-samyoga*). 'Here there is contact or association with misery'—knowledge such as this can be had through the mind. Evidently then objects of enjoyment, their contact with sense-organs and mind—these three come into relationship and then there is the

consciousness of misery. This is called as '*dukkha-samyoga*'. Such an association with misery is impossible in the very nature of things in the yoga of the self. For, even before this yoga is practised, the sense-organs have turned away from the external objects and the enjoyment thereof and the mind too has already attained steadiness. As a result of this, even though the cause of misery may be quite close at hand, as there is no means bringing about an association with that misery, there is no association with misery on the part of one who practises the yoga of the self. This yoga has, therefore, rightly been characterised as one which brings about (the aspirant's) separation from contact with misery. Evidently then on the achievement of perfection in this yoga, no distress can worry or bother the aspirant. The *Gītā* states, therefore, that on the achievement of perfection in this yoga, a person is not disturbed even by the greatest of calamities or miseries (*yasmin sthito na dukkhena gurunāpi vicalyate*). For, howsoever great may be a calamity, there is no relationship of any kind into which the *yogi* can be brought with the same. Even though surrounded by difficulties, he is all full of joy. For those organs (internal as well as external) on account of whom there can be a contact with misery have their function brought to a cessation in the case of a *yogi*.

'Situated in which blissful state this *yogī* moves not away the least bit from the principle of the self (or the principle of the self)' (*yatra sthitaḥ ayam tattvataḥ naiva calati*-verse 21). This state is a state all full of bliss and

once the yogi has taken his firm stand on it, he never allows himself to move away from or fall off from the highest principle viz, ātman or Brahman. No cause, no condition can separate him from Brahman. He ever abides in and enjoys Brahman, sees Brahman and as though becomes indential with Brahman. When there is Brahman within and Brahman without, Brahman overhead and Brahman underneath, Brahman everywhere, how can the *yogī* move away or be separated from Brahman?

The cause of moving away from Brahman is only one viz, the eagerness to get more happiness. A man who leaves one place and goes to another does so beacuse he believes that the latter place would give him greater happiness. If he would have no such belief, he would not leave one place and go to another. Now one who has reached Brahman after having practised the yoga of the self gets such happiness than a happiness greater than it exists not. If the *yogī* thus gets the highest happiness, would he ever give up that condition? All other delights or pleasures or joys are inferior to this supreme joy, are mere a nothing by the side of this supreme joy and therefore the aspirant abides in ātman or Brahman only once he has reached there. For, there he gets excessive, unprecedented, and extra-ordinary joy. He, therefore, becomes absorbed in it. He has no inclination to leave that state and have another. The happiness that accrues from worldly enjoyments is in his estimate worth nothing. The joy of Brah-

9 Mastery of the yoga of the self.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

यतो यतो निश्चरति मनश्चंचलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

Having given up all longings arising out of intentions, without exception, having controlled just with the mind the aggregate of the sense-organs all around, slowly and slowly, he should stop taking any interest in or being attracted by the external objects, with the

man that is there beyond this misery which is mundane existence, the yogi easily gets within himself. Why should he then think of giving up that state? Hence does the Gītā state that when that position which knows no disturbance is attained by him, he never moves away or falls off from it.

This '*yoga of the self*' is superior to all *yogas*. The aspirant has, therefore, to practise it with both determination and cheerfulness. The Lord answers in the verses that follow the question as to how this yoga is mastered—

help of the intellect backed up by courage (dhr̥ti-gr̥hī-tayā buddhyā) and having fixed the mind in the self, he should not think of anything else. 24-25. Having well controlled the mind from wheresoever it moves out (for wandering), he should bring it under control just within the self. 26. This one who has his mind made absolutely quiet (or at peace), who is a yogi, who has the quality of activity (rajas) laid at rest, who has become Brahman and who is free from all taint, the best of happiness approaches. 27. Thus ever applying himself to the yoga of the self, the (yogī), with taint disappeared, easily wins the highest happiness (in the from of) contact with Brahman. 28.

[*The aspirant should give up intentions and longings arising out of intentions. He should bury all his senses under control and not allow them to move in the direction of their diverse objects, with the help of his mind. The mind should be fixed in the self and no other thought should be allowed to present itself to the mind. As the mind is fickle, unsteady, it should be checked from going out from all such 'exits' as it finds convenient to itself and efforts should be made to have it fixed in the self. The yogi whose mind has thus become free from the desire of enjoyment becomes of the same nature as Brahman and wins the best of happiness. This one who applies himself repeatedly the yoga becomes free from all evil (or sin) and easily wins the happiness which arises out of oneness (lit contact,) with Brahman(24-28).*]

(24-28) The verses set forth the means of mastery of the yoga of the self as also the mode of securing such mastery over the discipline. Towards the end, they mention the fruit also of the mastery over *yoga*.

ABANDONMENT OF LONGING.

The first thing to be learnt by repeated application to it is the abandonment of longing. A man entertains the desire of enjoyment or of other objects. Due to his desire of this nature, many are the longings he has. These latter make his mind fickle and unsteady. All intentions of this kind have, therefore, to be given up. Finally all longings too have to be abandoned (*kāmān aśeṣataḥ tyaktvā*). The abandonment of these longings must be a complete or total abandonment. There must not be any the least longing lurking in the mind of the aspirant. For, otherwise such a longing lurking in the mind of the aspirant would gain, render strength and the mind fickle. An aspirant should thus learn the difficult task of abandoning all desire. Whatever desire, longing or intention presents itself to the mind should be abandoned. It should be abandoned on well understanding that it is of no use to him. After repeated application to this difficult task of abandonment of desire, those intentions or longings or desires would cease presenting themselves to the mind.

CONQUEST OF THE SENSE-ORGANS

Along with this, an aspirant has to apply himself to the control of the sense-organs also. All his sense-organs, he must control from all sides with the help of his mind. The movements of the action-organs must be stopped. No action organ ought to be allowed to move in any way opposed to the achievement of the goal viz, mastery of the yoga. The sense-organs too ought to cease from their activity in

the from of knowing their objects. All this must be achieved with the help of the mind. This obviously means that no other means must be employed for the purpose. It behaves the aspirant to control and turn away from activity all (sense and action organs) with the help of his mind alone.

COURAGE ON THE PART OF THE INTELLECT

Thus when the efforts of the aspirant in applying himself to both viz, abandonment of longings and the conquest of the sense-organs begin being successful, there are no intentions, desires etc, that present themselves to the mind any longer. Diverse longings do not wave-like rise high. All sense-organs become steady and quiet. Such steadiness must be achieved with effort. As soon as this steadiness is secured, the rest of the exercise is easy. Having courage in the intellect i.e. being afraid of nothing one should be away from all objects. Readers would ask at this stage- 'what use is courage here? Those who would practise *yoga* would learn for themselves that when intentions, desires and sense-organs begin becoming quiet, there is manifold fear that presents itself to the mind of the aspirant. One must not yield to this fear. The fear assumes such forms as 'if thought itself ceases, will I be able to do anything at all?' and 'if the sense-organs themselves stop acting, would they be able to act ever again?' But fear such as this would keep frightening the aspirant not for long. If the aspirant be practising *yoga* in close vicinity of a competent guide, the assistance given by him too would

help considerably in getting rid of the fear. This sort of yogic practice has, therefore, to be carried on fearlessly. It is proper to turn oneself away from external objects with the intellect backed up by courage, having first resolved that yogic practice would never bring harm to one, nay, that approaching the highest lord after abandoning objects of enjoyment never would do harm to anyone at all, that it would bring about, instead, the person's highest good.

The mind which has turned away from the external objects must be fixed up in the self and at the time no other thought ought to be allowed to present itself to it. In other words the mind must be emptied of all thought. It is thus the right thing for the aspirant at this stage to try to fix up his mind well. On securing a little bit of steadiness of the mind, one should not complacently congratulate oneself on the achievement. For, by its very nature the mind is such as would get itself upset or disturbed any moment. It has, therefore, turned inward again and again.

REPEATED ENDEAVOUR

(*Manah yatah niscarati tatah niyamya*)-From wheresoever the mind would effect its escape and run away, it has to be brought back having first caught hold of it. Repeated endeavour to bring the mind back from whither it has fled is of great importance. The mind thus gets itself tired and then it is brought under control. R̥gveda has the following to say in the matter :

“Having turned away the mind of the aspirant which

runs in all directions, the mind that does not get itself subjugated even after repeated efforts, instead flies further and further away—sometimes to the heaven, on other occasions on the surface of the earth, on others yet in all the four quarters, to the sea and the ocean, sometimes to the rays, the medicinal herbs and water, to the sun, the dawn, the mountain, to the (entire) universe, to remote regions, to the past sometimes and future on other occasions— having turned that mind away from its wanderings, I am bringing it back to make it steady."

Ṛgveda. X, 58) R̥sis-Bandhvādayo Gopāyanāḥ; Devatā-Mana āvartanam).

" Yatte Yamam vaivasvatam mano jāgūma dūrakam. Yatte divam, yat pṛthivīm... bhūmim caturbhṛṣṭim... catasro pradīṣaḥ... samudram arṇavam... maricīḥ pravato, apo oṣadhiḥ sūryam uśasam... parvatan bṛhato viśvam jagat... parāḥ parāvato bhūtam ca bhavyam ca mano jāgūma dūrakam; tatta āvartayāmasiḥa kṣayāya jīvase."

Thus must our mind be brought back. Whenever the mind escapes and tries to flee it must be brought back. If it is thus pursued everytime and made to come back, it gets itself subjugated and then ceases running hither and thither. This is the means to bring the mind under control. In the Gītā in this very chapter, at a later stage it is taught that the mind is undoubtedly very difficult to control, fickle and yet that it can be seized by means of repeated application and absence of affection (*vairāgya*).

Read—*Asamsāyam mahābāho mano durnigraham calam (Abhyāsenā tu Kaunteya vairagyenā ca gṛhyate—Gītā VI, 35).*

'*Abhyāsa*' or repetition thus means repetition of the efforts to bring back the mind that ever is fleeing and '*vairāgya*' signifies its being turned away from the external objects (not being allowed to have any affection or liking or relish for them.) The afore-stated hymn from the Rgveda has '*Gopāyana*' for its sage. 'Go' signifies sense-organs 'pā' means one who tries to protect—such a one is '*Go-pā-yana*.' The divinity of the hymn is '*mana-āvartana*.' This means repeated endeavour to bring back the mind. The hymn cited (Rg. X, 58) would enable the readers easily to understand that the sole means of making the mind steady is turning it back [from external objects]. Readers are requested to mark the identity of the means laid down by the Rgveda and the Bhagawad-Gītā. In the Yoga-system too we read—

Abhyāsa-vairāgābhyām tannirodhaḥ i. e. the control of the mind is effected by repeated application and absence of affection. This repeated application or effort is for the purpose of bringing the mind back to its place. Wherever the mind goes, having brought it back from there, it must be made steady or fixed in Brahman. This is a special kind of application. If it be continued with determination, there would be the attainment of spiritual perfection within six month's period. There is the following statement regarding this matter—

Ṣaṁmāsān nityayuktasya yogaḥ Pārtha pravartate
(Mahabhārata, Aśvame. Anugīta XIX, 66.)

and also another —

*Anena vidhinā samyak nityam abhyasyate, kramāt
Svayam utpadyate jñānam tribhirmāsaḥ na samśa-
yaḥ 29.*

Ichhayāpnoti kaivalyam śaṣṭhe māsi na samśayaḥ 30.

(Amṛtanādopaniṣad.)

The citations bring out the fact that one who regularly applies himself to the yoga-exercise for between three and six months, wins perfection. One who cannot well apply himself to *yoga* would take a somewhat longer period to win perfection. But this would naturally depend on the constitution of every aspirant as also on the sharpness of the means he uses and the keenness of the effort he puts in. When there is such effort in the right direction, when it is repeated, perfection would surely be achieved.

THE NATURE OF PERFECTION

What is the final achievement of perfection? What are the characteristics of its having been secured? Question's like these are often put. One who attains perfection has a mind which is particularly quiet or at peace (*praśānta-manaḥ*). In him there is less of the desire of enjoyment or the *rajas* quality. It is on account of the predominance of the *rajas* quality that enjoyment, anger, intoxication, dissatisfaction etc., take place. One who has the *rajas* element in him pacified, therefore, has a nature free from anger, free from longing for enjoyment and full of love. He becomes taint (—or sin—)less, 'akalmaṣaḥ.' For, even sin arises out of the *rajas* element—

Rajaso lobha eva ca. [Gītā XIV, 17.]

Rajasastu phalam duḥkham. [ibid, 16.]

Kāma eṣa krodha eṣa rajoṇāsamudbhavaḥ

Mahāśano mahāpāpmā viddhyenam iha vairiṇam.

[ibid III, 37.]

'From *rajas* ensues greed.' 'Of *rajas* the fruit is grief or misery.' 'This (*rajas element*) is longing (or lust), this anger, arising out of the *rajas* element, great devourer, great sinner. Know this one to be an enemy here.' Sin thus arises out of the *rajas* element. When one has the *rajas* element in him pacified (*sāntarajas*), the aspirant naturally becomes free from sin. As he has no inclination to sin or evil in this stage, he is given the name '*vi-gata-kalmaṣaḥ*'— one from whom sin has disappeared. He whose lust is quelled, whose *rajas* element is pacified, cannot be even so much as be approached, much less overpowered, by sin. At this stage, the aspirant has become of a nature similar to that of Brahman (*Brahmabhūtaḥ*). Like a piece of iron becoming of the same nature as fire as a result of having been in fire, this one, on account of the yoga of the self, having had contact (and full contact at that) with Brahman (*Brahmasamsparśa*) has the same characteristics as those of Brahman and he becomes finally identical (in nature) with Brahman. Ordinary men are dull (jada) in nature (rūpa). But this yogi becomes identical in nature with Brahman. To be identical in nature with Brahman is the same thing as being possessed of the highest strength. He, therefore, wins excessive i. e. infinite happiness. This is the final and the supreme perfection.

The two are compared or rather contrasted with each other, with advantage viz.

THE LIBERATED MAN & THE ONE WHO IS BOUND

- | | |
|---|--|
| 1. Mind at peace. | Mind without rest, fickle. |
| 2. Rajas element pacified. | Rajas element at its highest. |
| 3. Without sin, with sin disappeared. | Sinful, inauspicious. |
| 4. Free from longing. | Full of longing. |
| 5. Contact with Brahman & a full contact at that. | Contact with objects of enjoyment. |
| 6. In union with the self. | In union with entities other than the self. |
| 7. Associated with, ever in touch with the self. | Associated with ever busy securing enjoyments. |
| 8. <i>Yogi, yukta.</i> | Improper, not practising <i>yoga</i> . |
| 9. One with Brahman. | One with objects of pleasure. |
| 10. Wins happiness. | Gets misery. |
| 11. Best happiness. | Worst misery. |

The table gives the readers an idea of the conditions of one who is practising the yoga of the self and one who is pursuing the *yoga* of objects of enjoyment respectively. Readers should devote a careful thought to the contents of this table and practising the *yoga* of the self win the highest happiness. Human existence has just this one purpose. Let us now consider what the Upaniṣads have to say about the fruit of the achievement of perfection.

"They attain eternal happiness—and none others attain it—who see that self, who, the controller of all, situated in all, the maker of one form into many [forms], as situated within themselves."

(Read — *Eko vaśi sarva-bhūta-antarātmā
Ekam rūpam bahudhā yaḥ kaoti,
Tam ātmastham yenupaśyanti dhīrā-
steṣām sukhām śaśvatam netareṣām* 12.)

"He who is the eternal among the non-eternal, the one sentient among the many sentient and non-sentient, he who, one among many fulfils the longings of all,—they who see him in their self, win eternal peace. This is thus regarded viz, the highest and indescribable happiness."

Read—*Nityonityānām cetanascetanānām
Eko bahūnām yo vidadhāti. kāmān,
Tam ātmastham yenupaśyanti dhīrā-
steṣām śāntiḥ śaśvati netareṣām.* 13

Tadetat iti manyante anirdeśyam paramam sukhām 14

Kathopaniṣad 5.

Vide also Śvetasvatopaniṣad. 6

*Eko vaśi niṣkriyānām bahūnām
ekam bījam bahudhā yaḥ karoti,
Tam ātmastham yenupaśyanti dhīrā-
steṣām sukhām śaśvatam netareṣām* 12
*Nityonityānām cetanascetanānām
eko bahūnām yo vidadhāti kāmān,
Tat kāraṇam sāmkhya-yogādhi-gamyam
Jñātvā devam mucyate sarva-pāśaiḥ* 13.

Further,—*Akṣayyam ... anāmayam sukhām aśnute.*

(Maitrī Upaniṣad IV, 4.)

Sukham avyayam aśnute. (ibid. VI, 20, 34.)

Akṣayyam aparimitam sukhām ākramya. (ibid. VI, 30)

10 The Sight seeing aught on Comparing the same to one's self.

[*Ātmaupamya dr̥ṣṭi*]

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

One who has his self perfected through yoga (*yoga-yukta*), sees everywhere (i. e. everything) with an even sight; evidently he sees the self in all beings and all beings in the self. 29. He who sees Me in all and all in Me— from his view point I never am destroyed nor is he, from My view-point, ever destroyed 30. The *yogī* who has taken his firm stand on unity (*ekatvam-āsthitaḥ*) is devoted to Me (the highest Lord), that one even when behaving all-wise [remains i.e.] abides in Me. 31. He, O Arjuna, who sees everywhere by comparison with himself, whether it be happiness or misery (i. e. knows that all, like himself, have happiness or misery)— that *yogī* is considered to be the greatest. 32.

Thus is happiness eternal described in the Upaniṣads. This happiness is achieved through the yoga of the self. This yoga of the self enables the aspirant who practises it to have an 'even sight' (*sama-dṛṣṭi*). The same is set forth in the verses that follow (29-32)—

[He whose self reaches perfection through yoga, has a sight, which regards all evenly. He sees that there is the self in all beings and that there are all beings in the self. He who knows (lit. sees) that the Lord is there in all and that all entities are there in the Lord, never forgets the Lord nor does the Lord even forget him. Obviously neither ever deserts the other. One who has realised this principle and who is devoted to the Lord present in all beings--such a yogi, even while carrying out dealings of all sorts, abides ever in just the Lord himself. One in whose mind the thought of evenness has become firmly fixed and who, therefore, realises that happiness and misery are experienced by others in precisely the same way in which they are experienced by himself and he who sees all after duly comparing them to himself (ātmaupamyaena,)-- such a yogi belongs to the highest category: 29-32].

COMPARING TO ONESELF

(Atmaupamya)

(29-32) The verses deal with the importance, of viewing everything in comparison with one's self.

The capacity to view everything in comparison with one's self is the capacity to look at everything considering everything to be similar to one's self. One possessed of this capacity regards everything as similar to his self and examines every dealing in the light of this test. Viewing everything in keeping with this capacity to compare everything to one's self is the same thing as understanding that others too like one's own self are eager for happiness, that others too like one's own self are keen on avoiding un-

happiness. This in other words is sama-dṛṣṭi or equanimity. 'I love my own self; Similarly others love their own self'—to remember this all the time is absolutely necessary. This is the attainment of equanimity.

Ordinary run of men and women are not endowed with such a capacity as this. They try to bring about their own happiness even if they are required to cause harm or injury to others. Persons trying to win happiness in this way cannot have the capacity to compare everything to one's self. He who regards all beings similar to his own self would never cause any harm or injury to others, would never destroy others. For, every time he does something he compares others to his own self (or himself) and then proceeds to do anything at all. He puts to himself the question—'Would I be delighted at my own destruction?' The answer obviously is in the negative. He therefore realises that others too like his own self would not be delighted at self destruction. Naturally he is never inclined to do anything that would result in the destruction of others. This is what is called '*ātmavat-bhāva*' or the capacity to view everything in the light of the comparison with one's own self. This capacity is conducive to a man's spiritual elevation.

The absence of the capacity to view everything in the light of the comparison with one's own self is the root cause of all the miseries, losses, distresses and calamities that the entire humanity is subjected to. All persons engaged in secular dealings fail to look at others in the proper manner i. e. by comparing others to themselves.

They take an entirely mistaken view of the matter. They consequently begin thinking 'though the sight of my own loss would afflict me, I shall be able to increase my happiness by bringing about the loss or destruction of others.' This demoniac tendency is remarkable indeed! Such a demoniac tendency arises out of the absence of equanimity or 'un-even-ness' (*vi-ṣamatā*) referred to earlier and is itself the source of all afflictions.

When some one is inclined to ruin some one else, the latter too is busy thinking about the ways and means to destroy the former. Thus in all secular dealings i. e. in all dealings arising out of a selfish desire of enjoyment this sovereign element of discord goes on getting stronger and stronger and thus increasing the feeling of animosity ever more and thus are all led to affliction in the end. When a person decides to kill some one else for his own happiness, the latter too—or better one interested in the latter too —becomes enemically disposed towards the former. Thus when the inhabitants of a country conquer those of another and when they prevent the conquered ones from doing things independently or as they like, the conquered people begin to hate the conquerors or officers appointed by them. The struggle goes on thus continuing, nay becoming keener and keener. One party is not in a position to understand the time of thought of the other. A very serious condition soon develops and ultimately both become prepared to die in the battle. The world is only too full of such struggles and battles. 'What is the surest remedy to all these ills?' A question like this is again and

again put by the souls that are really afflicted with what is happening. The Gītā's only answer to the question is—

LEARN TO VIEW EVERYTHING IN COMPARISON
WITH THE SELF.

The answer is correct. But viewing everything in comparison with one's own self is very difficult. For every man is affected by *mamatva* or the feeling 'this is mine.' Man is ever making a distinction of the nature 'this is mine' and that is not mine.' Equanimity finds it very difficult therefore to have for itself a firm footing in the human heart. There ever remains the tendency to make a distinction such as, 'this is my son and that one is another's'. As long as this tendency is alive, there is not the least possibility of the sense of equanimity arising. Regarding some one else's son as one's own son, and regarding one's own son as another's son. Without making any distinction between the two is the most difficult task ever set to a man. When the sense will dawn that all sons are the sons of the nation that none of them is my own son or some one else's son, there is a possibility of a sense of equanimity regarding all sons arising in one's mind. And when going a step further one would learn to hold every object as a possession of the Lord, one would be in a position to have a sense of equanimity regarding all firmly fixed in one's mind. So strong and addicted to its own evil habits is our mind, however, that this feeling of everything being the same thing as the self—one's own self—hardly ever gets itself fixed into it. It is, therefore, nece-

अर्जुन उवाच- योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिराम् ॥३३॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये वायोऽपि सुदुष्करम् ॥३४॥

Arjuna said— O Madhusūdana! this yoga which can be attained by the sense of equanimity and which you have expounded [to me], any means with which to make the same firmly established in my mind I fail to see due to its [the mind's] fickleness, 33. O Kṛṣṇa ! the mind is fickle, strong and very firm. Having it under control I regard as very difficult—even like holding wind under control. 34.

[Mind is extremely fickle, addicted to its own evil habits, strong. Just as it is very difficult to bring the element of wind under control or rather just as it is impossible to bring the element of wind under control, it is impossible to bring one's mind under control. And as long as mind is not brought under control how can there be even so much as the dawning of the sense of equanimity? And if there be no sense of equanimity, how can there be this yoga either? Briefly, mastering this yoga is impossible on account of the fickleness of the mind, 33-34.]

(33-34) These verses contain a description—and an excellent description indeed—of the capacity of the mind just as they contain a description of its fickleness. Arjuna's

is necessary to remove the fickleness of our mind. The need for the removal of this fickleness suggested itself to Arjuna's mind too and hence does Arjuna put the relevant question to the Lord. Our readers should attentively follow the dialogue between the Lord and Arjuna—

contention is that because of the extreme fickleness or unsteady nature of the mind, it would find it very difficult to help a person carry out the discipline of equanimity (*sāmya-yoga*). *Sāmya-yoga* is the name given to the skilful action carried out maintaining all the while equanimity (*sāmya*.) This *sāmya-yoga* would be possible only when the mind is steadied.

When there is some act involving skill of some kind that is to be carried out, when there is some work of the nature of expert craftsmanship or one of art that is to be executed, when there is some excellent painting or sculpture that is to be achieved, it is absolutely necessary that the person who wants such work to be executed has perfect equanimity, perfect steadiness of mind. None of the achievements listed here would be possible for a man with an unsteady mind. If achievements such as these do not become possible while the mind is ill at ease, it need hardly be stated that achievements many times higher than these would be impossible in the absence of steadiness of mind. When even ordinary dealings, secular dealings are disturbed by the fickleness of mind, need it be stated that spiritual perfection would be rendered all the more remote by this unsteadiness of mind? The statement made here, therefore, viz., this *yoga* is not attained because of unsteadiness of mind is only too true. And the truth of the proposition is patent to humanity, irrespective of the difference in time such as past, present and future. No effort with the purpose of elevating oneself spiritually would lead human beings anywhere in the vicinity of success unless there is

perfect steadiness of mind at their disposal.

Our mind is fickle (*cancalam*), unsteady. It is strong (*balavat*). It is firm (*dydham*), very strong. And it is also one that causes an amount of disturbance or agitation (*pramāthi*). The work of holding it well under control is, therefore, very difficult (*tasya duṣkaraḥ nigrahaḥ*). Exercising control is a very difficult task. This is the description of mind as contained in the Gītā. Before devoting attention to this, it is necessary to consider what the Vedas and the Upaniṣads have to say in the matter. To turn to that interesting topic.

- 1 That which is this heart is this mind.
(*yadetat hrdayam manascaitat*) Aita. Upa. V, 2.
- 2 Mind [is] the messenger of vital air and Brahman.
(*prāṇasya Brahmano mano dūtam*) Kau. Upa. II.
- 3 Mind indeed is the divinity that obstructs.
(*Mano nāma devatāvarodhinī*) Kau. Upa. II, 3.
- 4 Mind itself is lustre.
(*Mana eva tejaḥ*) *ibid*, II, 13.
- 5 Mind is the flame.
(*mano jyotiḥ*) Bṛahadā. U. III. 9, 10-11-17.
- 6 By the mind does one have all meditations.
(*manasā sarvāṇi dhyānāni āpnoti*) Kau. Upa. III, 4.
- 7 The mind goes as it were.
(*gacchati va ca manah*) Kena. Upa. 30.
- 8 The mind is moving.
(*mano amah*) Chhān. Upa. I, 7, 3.

9 Mind is Brahman.

mano Brahma (ibid III, 18, 1)

(Bṛhada. IV, 1, 6)

(Tattiriya. III, 4, 1)

10 Mind, o dear, is full of food

annamayam hi somya manaḥ (Chhān. Upa. VI, 5,4.)

11 Mind is connected with vital airs.

prāṇa bandhanam hi somya manaḥ

(Chhān. Upa. II, 8, 6.)

12 Mind is the self, mind Brahman.

Mano hi ātmā mano Brahma (ibid VII, 3, 1.)

13 From the self [doth] the mind [spring]

Ātmato manaḥ (Chhān. Upa. VII, 26, 1.)

14 Mind is the divine eye of this one.

manosya daivam cakṣuḥ (Chhan. VIII, 12. 5.).

15 The mind is divine.

Daivam manaḥ (Bṛhada, I, 19).

16 Infinite indeed is the mind .

Anantam vai manaḥ (ibid III, 1, 9.)

17 Mind is the one abode of all intentions.

serveṣām sankalpānām mana ekāyatanam. (Br. II, 4, 1)

18 Body is a chariot, mind its controller.

Rathaḥ arīram mano niyantā. (Mai. Upa. II, 6)

19 [There is] identity of mind and the vital airs.

ektvam prāṇamānasoh (ibid, VI, 25.)

20 Mind is declared to be two-fold.

mano hi dvividham proktam.

Mai. Upa. VI, 34. Brahma Upa. I

21 Mind is itself the cause of both bondage and salvation..

(*mana eva kāraṇam bandhamokṣayoḥ*)

Mai. Upa. VI, 34; Brahma Upa. II.

22 Mind is a chariot.

(*mano rathaḥ*) Prāṇā. Upa. IV.

23 Mind is prosperity.

(*mana aiśvaryam*) Mahā. II.

24 Mind should be rendered devoid of objects.

(*nirviśayam manaḥ kāryam*) Brahmavid. III.

25 With mind that became the churning rod.

(*manasā manthāna-bhūtena*) ibid XX.

26 Mind is extremely fickle indeed.

(*manas caiva ati cancalam*) Amṛta V.

27 Meditation is making the mind devoid of external objects. (*Dhyanam nirvisayam manaḥ*) Skanda. XI.

28 Bath is the abandonment of the dirt of mind.

(*snānam manomalatyāgaḥ*) ibid, XII.

29 Having controlled the mind in all ways.

(*manaḥ sarvatra samyamya*) yoga. III.

30 Mind is the chain of the knowing [self].

(*Mano jñasya hi śṛṅkhalā*) Mukti II, 39.

31 One should first conquer one's mind.

(*Jayet adau svakam manaḥ*), ibid II, 42

These are the passages from the Upaniṣads pertaining to our subject-matter viz, the mind. The passages bring

out the following:—

- (1) Mind encompasses all.
- (2) „ is very bright or dazzling.
- (3) „ „ quick and moving.
- (4) „ „ strong (*balavat dr̥dham*) and possessed of incalculable unsteadiness (*cancalam*)
- (5) Thanks to the mind, a man has divine sight.
- (6) The mind exercises control over all.
- (7) „ „ is two-fold (one working during the waking condition and the other during deep sleep).
- (8) Thanks to the mind, both bondage and freedom are experienced.
- (9) Mind is a churning-rod (*pramāthi*).
- (10) And hence must the mind be conquered.

The above table giving an idea as to what the Upaniṣads have to say about the mind is given on purpose and in the table there are shown relevant words from the Gītā. This will, it is hoped, facilitate the reader's understanding as to how there is perfect harmony between the Upaniṣads and the Gītā so far as this subject matter (mind) is concerned.

What has been said above viz., that the mind is two-fold is very important. There are two parts or aspects of one and the same mind.

Or for the sake of convenience it may be as well be taken that there are two minds. Out of these two minds

one functions during our waking condition. While this mind is functioning the other is steady i. e. it is not functioning. When the mind which functions during our waking condition is at rest, the other mind starts functioning. To be able to follow this properly, the readers may imagine for a moment that when one mind is asleep or at rest, the other is awake or functioning and *vice versā*. Here each mind is strong in regard to its own sphere of activity. But the mind which is awake during the deep-sleep condition is extremely potent. For, its function is past the limitations of time and space.

In yogic exercises, the activity of mind is inhibited and thus the waking (-condition-) mind steadied and the deep-sleep (-condition-) mind awakened. In this lies the importance of yogic exercises. All works join in a chorus and teach the aspirant—'make the mind quiet have it concentrated, have it steadied, have it restricted.' All these instructions indicate the same thing. Our mind is fickle and due to its dealings characterised by unsteadiness the higher mind gets no scope for its activity. There is need for the concentration of the mind that functions during our waking condition for the single purpose of giving scope for the higher mind to carry out its own work.

The important Upaniṣadic statement that the mind is two-fold has all this as its purport. Readers should very carefully follow this, meditate on this, and deduce the proper conclusion from this. The mind busy during the waking condition functions within a limited field whereas

the other mind which is busy during the deep-sleep condition functions in a field that knows no bounds. The latter, therefore, is more important. This higher mind of saints, great men and benefactors of mankind is wide awake and their mind functioning during waking condition is rendered quiet. Hence are they considered to be persons of extra-ordinary eminence. This is in fact the characteristic of human greatness, eminence and perfection. Hence do all reliable passages from Scriptures etc (*āpta-vākyas*) teach men as follows: bring the mind under control, make it full of peace, restrict the activities of the mind. For, there is no hope of spiritual elevation being attained with the help of the mind that works during the waking condition. Only when there would be a removal of its unsteadiness, would the higher mind be awakened and make the winning of infinite joy possible.

Thus has been completed a consideration of the passages regarding the mind which occur in the Upaniṣads. To turn next to a consideration of passages having a bearing on the same subject occurring in the Gītā: —

1 'My mind [wanders or better] is infatuated as though.'-Gītā 1, 30.

2 The mind of even a knowing person, striving [for spiritual perfection], the sense-organs are seen to be dragging perforce. *ibid*, 2, 60.

3 When the mind is made to act according to the senses which are moving [in the realm of their respective objects], it takes away the wisdom of this [aspirant]

even as does [a breeze of] wind [drag away] a boat in water.-*ibid* 2, 67.

4 The person who having controlled the action-organs remains recalling to his mind the objects of the senses—deluded in his soul [as the person is, he]—is called one with a false behaviour.-*ibid* 3. 36.

5 He, however, who having controlled the senses by the mind begins, O Arjuna, [to carry out] action without being attached [to its fruit], he [indeed] excels.-*ibid* 3, 7.

6 The senses, the mind, the intellect are said to be that on which this takes its stand. This [anger], having wrapped up knowledge by these, deludes altogether the embodied soul.-*ibid* 3, 40.

7 Having renounced all actions by mind a self controlled person remains happy.-*ibid* 5, 16.

8 Just here [in the mortal world] is creation conquered by those whose mind is established in equanimity.-*ibid* 5, 19.

9 There, having made the mind one-pointed, with the actions of the mind and the senses controlled, having got himself seated on a seat, he should devote himself to *yoga* for the purification of the self.-*ibid* 6, 12.

10 Having controlled the mind with thought devoted to me, one who has taken to the path of the (karma-) *yoga*, should remain intent on Me.-*ibid* 6, 14.

11 Having abandoned all desires arising out of intentions without a single one being left out, having controlled

the aggregate of the senses on all sides by means of just the mind itself.-*ibid* 6, 14.

12 Having made the mind with its stand firm on the self, [the aspirant] should not think of anything at all .-*ibid* 6, 25.

13 That and that [other thing] in the direction of which the fickle, unsteady mind runs—having curbed it from[going to] that and that [object], the aspirant should bring it under his own sway just within himself. -*ibid* 6, 26.

14 Undoubtedly, O you with long arms, the mind is difficult to check, fickle. By means of repeated application, however, O son of Kunti, and by absence of attachment is the same seized.-*ibid* 6, 35.

15 Those, who having placed their mind in Me, ever applying themselves to yoga [of disinterested action] meditate on [or worship] Me.-*ibid* 12. 2

Do you keep your mind just in Me, keep your intellect in Me.-*ibid* 12, 8.

Having controlled the mind that [sacrifice becomes] full of the element, of goodness *sāttvika*.-*ibid* 17. 11.

These references to the mind and its characteristics occurring in the Bhagavadgītā are well worth nothing: The mind occasionally gets itself deluded. Even when a learned man strives a good deal, his senses drag him in the direction of some objects or other. When the mind runs under the influence of the senses attracted by the various objects of enjoyment, the power of discrimination

possessed by a man is marred. An aspirant who controls actions-organs perforce while he continues recalling objects of enjoyment to his mind, is called a person with a false behaviour. He who controls all his senses by his mind attains a high position. Mind is the seat of desire. Remaining here desire encompasses a person's knowledge. He who controls by his mind all his actions remains happy, thanks to that very control he exercises over his actions. It is only meet to regard those persons whose mind has become even so as not to stray away in one direction or the other as men who have acquired spiritual perfection here on the surface of the earth. Practising *yoga* after having made the mind one-pointed is the right thing to do. Having controlled the mind, it is but proper to turn it God-wards. Having abandoned all desires it behoves the mind to control all the senses. Mind must be directed to the Self. No other matter ought to be allowed to present itself to the mind at this stage. The mind is undoubtedly fickle and difficult to control. It can be controlled only by means of repeated application and absence of affection or longing. If the mind is intent on God all manner of progress—even the highest spiritual perfection—is achieved.

The purport of all these statements about the mind in the *Gītā* have the following as their purport:

- 1 Mind is what causes delusion. It is dragged in the direction of objects of enjoyment.
- 2 It is difficult to control it perforce. An attempt at so controlling the mind only fails.

- 3 Advantage would accrue to the aspirant only if he controls the mind after proper consideration.
- 4 Mind must be made (*sama*) even i. e. free from fickleness.
- 5 If desire of enjoyment of several objects is abandoned with due consideration, mind becomes steady.
- 6 Continued efforts lead a man to success in controlling his mind.

These then are the rules we arrive at which are found to be beneficial to those who think about the powers of mind in the light of the statements referred to above. Let us now proceed to consider what the Vedic *mantras* have to say in connection with the mind. The Śiva-samkalpa-sūkta or the hymn pertaining to auspicious intentions from the Yajurveda text may be referred to before anything else.

That which wanders far far away while one is awake and which does the same when one is asleep—the far-reaching one lustre of all lustres—let that mind of mine be of auspicious intentions.

(Yajjāgrato dūram udaiti daivam tadu suptasya tathairaiti,

Durangamam jyotiṣām jyotirekam

Tanme manah śiva-samkalpam astu) 1.

That by which the wise and the courageous [or learned] carry out their actions in sacrifices and battles;

that which is an unprecedented something, wonderful, within the creatures—let that mind of mine be of auspicious intentions.

(*Yena karmāṇi apaso manīṣiṇo
Yaṁne kṛṇvanti vidatheṣu dhīrāḥ,
Yad apūrvam yakṣam antaḥ prajānām
Tanme manaḥ śiva-samkalpam astu*) 2.

That which is an excellent means of knowledge as well as of thought that which is courage, that which is the lustre immortal within the creatures, that without which no action is carried out—let that mind of mine be of auspicious intentions.

(*Yat prajānām uta ceto dhṛtiśca
Yajjyotīran taramṛtam prajāsu.
Yasmānna ṛte, kincana karma kriyate
Tanme manaḥ śiva-samkalpam astu*) 3.

That by which this—past, present and future—

Everything is grasped by the immortal—

That by which the seven sages continue the sacrifice

Let that mind of mine be auspicious intentions.

(*Yena idam bhūtam bhuvanam bhaviṣyat
Parigrhītam amṛtena sarvam
Yena yaṁnastāyate sapta-hotā
Tanme manaḥ śiva-samkalpam astu*) 4.

That in which are the Ṛks, that in which there are the Sāmans and the yajus-formulae.

Established even as the spokes in the navel of a chariot [—wheel].

That in which is woven completely the mind of creatures

Let that mind of mine be of auspicious intentions.

(Yasmin ṛcaḥ sāma yajumṣi yasmin

Pratiṣṭhitā ratha-nābhau iva arāḥ,

Yasminscittam sarvam otam prajānām

Tanme manaḥ śiva-samkalpam astu) 5.

That which ably leads men even like an excellent charioteer the steeds by means of reins situated in the heart that which is non-decaying and the swiftest.

Let that mind of mine be of auspicious intentions.

(Suṣārathiraḡvāniva yan manuṣyān

Neniyate bhīsubhīrvājina iva,

Hṛtpṛatiṣṭham yad ujīram javiṣṭham

Tanme manaḥ śiva-samkalpam astu) 6.

This is an excellent hymn from the Yajurveda dealing with the mind. It contains a very interesting and instructive description of mind. Meditating on the hymn, we understand the following powers of the mind.

1 As in the waking condition, during sleep too the mind is moving about, wandering about, though somewhat differently.

2 Mind is possessed of unprecedented i. e. unrivalled speed, divine potency, lustre and capacity to control.

3 All men achieve everything, through the power of the mind itself. In the absence of the activity of the mind no undertaking can be accomplished.

4 Knowledge, reflection and courage became available to men because of the mind.

5 Past, present and future—all this—is contained in the mind itself.

6 The Vedas in their entirety and the other branches of knowledge are contained in the mind itself.

7 Mind is there in the heart. It is an immortal potency, a divine potency.

By this are all senses made to function.

8 If this internal organ be full of auspicious thoughts one would attain spiritual perfection. If the mind be full of impure thoughts, one would hasten one's degradation.

The hymn thus deals with these characteristics of the mind. There are many hymns of a similar import in the other Vedas too. There is hardly enough space, however, to deal with them all here. All the same portions from a few mantras are cited below by way of indication:

1 'Mind is one that has learnt a good deal.'

(*mano asti śrutam bhr̥hat*) Rg. V, 31, 30; Sama II, 5, 24.

2 Everlasting lustre has been well kept for being able to see indeed.

(*dhr̥uṣam jyotir̥nihitam dṛ̥ṣayekam*)

The mind is the speediest a fine inner organ.

(*mano javiṣṭham patayatsuantah*) Rg. VI, 9, 5.

3 Make our mind which is auspicious, wonderful and strong, speedy.

(*bhadram no api vātaya mano daksam uta kratum*)

Rg. X, 25, 1.

4 Relish the lustre which is mind.

(*mano jyotirjuṣatām*) Tai. Sam. I, 5, 3, 7.

5 Relish the speed which is mind.

(*mano jūtirjuṣatām*) Vā. Ya. II, 13.

6 Urging the mind to [give away a] gift.

(*mano dānāya codayan*) Rg. VIII, 99, 4.

Atharva XX, 58, 2.

7 Let the mind be made strong.

(*mano yajñena kalpatām*) Vaja. Ya. XIII, 29.

8 May mind, speech, body and action be purified.

(*mano-vāk-kāya-karmāṇi suddhyanām*)

Tai. Āra.X, 66 (āndhra.)

Mind is thus described in the other Vedas. The fickleness, potency and the state of being possessed of spirit (*tejasvitā*) is thus shown here in keeping with the Gītā and the Upaniṣadic texts. To be able to consider these properly attention may be drawn to the specific terms used in the Gītā, the Upaniṣads and the Vedas as stated above:

Gītā	Upaniṣads	Vedic Mantras
<i>Cancalem</i> i. e. fickle	<i>Cancalem</i> i. e. fickle and <i>amaḥ</i> i.e. speediest gati = gatimat	<i>Javiṣṭha</i> i. e.
<i>bhramatīva</i> i. e. as though wanders	<i>gacchati</i> i. e. as though goes a moves	<i>dūrangaman</i> i. e. going far away.

<i>pramāthi</i> i. e.	<i>manthānabhūta</i> i. e.	
agitating or disturb-	that which has	
ing (even like the	become the churn-	
churning rod)	ing rod.	—
<i>balavat</i> i.e. strong	—	<i>dhruvam</i> —, <i>dhṛtiḥ</i> i. e.
		steady or enduring
<i>dṛdham</i> i.e. firm		<i>dakṣam</i> i. e.,
		wonderful.
—	<i>jyotiḥ</i> i. e.	<i>jyotiḥ</i> i. e.
	(shining like a)	(shining like a)
	flame	flame.
—	<i>daivam</i> i. e.	<i>daivam</i> , <i>ajaram</i>
	divine	divine, non-aging
—	<i>ātmā</i> , <i>Brahma</i>	<i>kaṁ</i> , <i>bhāḍram</i> , <i>amṛtam</i>
	i. e. Self.	i. e. happiness-giving,
		auspicious immortal.
—	<i>anantam</i>	<i>apūrvam</i> , <i>yakṣa</i>
	i. e. endless	unprecedented or
		unrivalled and won-
		derful or mysterious.
—	<i>aiśvaryam</i> i.e.	<i>śrutam</i> <i>prajñānam</i> ,
	extra-ordinary	<i>chetaḥ</i> .
	might or prospe-	wise possessed of
	rity.	knowledge, thinking.
<i>durnigraham</i> or	—	
difficult to control		

On having noted these terms occurring in the Gītā, the Upaniṣads and the Vedic mantras in the course of the description of the characteristics of the mind that these works give, one thing becomes quite clear viz., that these works are unanimous on the main points in the characterisation of the mind. As the mind is so very potent, it is necessary to curb it and keep it under one's control. That which has an extra-ordinary potency is more likely to be a source of danger or fear. In the case of a master who is rich but has a very strong servant, it is the former who will ever be in dread of the latter. If, however, the master is particularly strong and capable, it is the servant who will ever remain under the master's control and he would act in keeping with the wishes of the master. This analogy is applicable to the subject-matter of our discussion. Hence the need for increasing the strength of our will so as to make it greater than that of our mind.

In this discussion the Self is the master and the mind is its servant. This servant is excessively strong, extremely clever and capable and on this very account all are seen to be afraid of him (the servant). Every one is anxious as to how things could be so managed as to ensure that the servant will remain under the master's control and ever striving for the master's elevation. For the perfection of this Self i. e. for the benefit of the Self must all efforts be made. This thought which presented itself to the mind of Arjuna has also become the subject-matter of all branches of knowledge or better systems of thought. How to curb a servant who has grown strong, how to keep him always

under one's control and how to get things beneficial to oneself done through him are questions that ever engage the attention of a master.

As another instance may be pointed out the case of weapons. The stronger the weapon and the more destructive its nature, the more awe-inspiring would it turn out to be. If highly destructive weapons cannot be properly handled, it will be the person trying to handle them who will be destroyed. Only when a weapon is completely under one's control, can one destroy one's enemy by using it. Along with the increase in the speed of a life-destroying weapon there should be a corresponding increase in a man's knowledge as to its use. If the user be ignorant in this respect, he will himself be undone. As is only meet this is true of the mind too. As the mind is very potent, to be able to use it to its own advantage the self must be stronger than the mind. To express this very idea slightly differently the mind must be under the control of the Self. Just this is called the curbing, the control, the restriction etc. of the mind or keeping the mind under control.

It will thus be seen that it is absolutely necessary to control the mind. In the absence of the control of mind, nothing can be achieved. It would be like having a giant for one's servant. The giant had stipulated that if the master had no work to assign to him he would devour the master himself.

The giant would finish the work assigned to him by the master in no time and presenting himself to the master

(12) The means of controlling the mind.

श्रीभगवानुवाच- असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

O Arjuna possessed of long arms, mind is definitely fickle and very difficult to control. But that can, O son of Kunti, be kept under control by repeated application and absence of affection or attachment. 35

[Mind is very fickle indeed and it is a most difficult task to keep it under control. Repeated efforts, however, coupled with absence of attachment to objects of enjoyment enable one to keep it under control. 35]

(35) In this verse the Lord has very skilfully and briefly declared the means of keeping the mind under con-

would insist on another task being assigned to him or else threaten the matter that the latter would be devoured. Some days had passed in keeping with this agreement between the master and the servant. And now the master began getting reduced on account of the anxiety as to the new work to be assigned to the servant. This same is the condition of the self which has the servant in the form of the mind at its disposal. Arjuna is afraid of this. He, therefore, salutes the Lord and prays to Him. 'O Lord' does Arjuna say, 'this mind is very fickle; it is impossible to control it in the same way in which it is to control wind.' 'What should be done?' Arjuna further asks and says, "tell me, O Lord, as to what is the means of controlling the mind." Having heard this question the Lord answers—

trol. The means is conveyed by just two turns viz. (1) *abhyāsa* or repeated effort and (2) *vairāgya* or absence of attachment. Just this is the means of keeping the mind under control. There is an extra-ordinary quality with which the mind has been endowed. It is that the mind becomes firm or steady in just what it likes and that it does not even so much as wish to move in the direction of what it does not like. This is the inherent quality of the mind. To be able to keep the mind under control, it therefore is necessary to act in keeping with its quality. Hence have the two terms *abhyāsa* and *vairāgya* been employed and the two ways indicated. One must not go along an evil path. With this end in view one must see to it that one has no attachment to evil objects of enjoyment. The mind would never go in the direction of what it has no attachment to. If there would be absence of attachment to enjoyment, a man would never take any delight in enjoyment.

An example is cited in explanation of this: Though a man likes union with a member of the opposite sex, he is averse generally to the idea of a union with such respectable women as his mother, sister or with his daughter and the like. For, that is an abominable act. His mind is already so trained and disciplined and hence is averse to a union of the type referred to above. It is only natural for a person to abhor such a union. A man's mind has not, however, a similar attitude towards his wife and other women and hence it is perturbed—becomes unsteady-at

the sight of such women. If his mind has developed an attitude which makes him feel that this enjoyment is censure-worthy, a thing to be abhorred and detested, even like tasting excreta, he would never be attracted by the objects of enjoyment.

A man wants dainty dishes. His mind is attracted by delectable preparations. His mouth begins to water at the sight of sweet dishes. If, however, he knew that there is poison mixed up with such dishes, he would at once turn away from such food. He would not then even so much as touch that food. Why does this happen? Only because his mind turns away from that kind of food. His mind is thoroughly convinced that the eating of such food is fraught with the most disastrous of consequences and therefore his attitude towards the food which makes him run away from it. If a similar attitude be developed by him regarding the objects of enjoyment, his mind will be without any attachment to them and would not again be attracted to the objects of enjoyment.

Delight so many times the one which one has on having enjoyed the objects of enjoyment is had by one out of one's own self. If a man realises this, he would never pursue the objects of enjoyment. For no man would be prepared to lose the greatest of happiness for the sake of petty pleasures. Thus on having thought of the misery accompanying the objects of enjoyment, a man becomes averse to them. This kind of absence of attachment resulting from thought and meditation and so necessary for

making the mind steady, firm and serene is an imperative need of human beings. About absence of attachment the Yoga-system says—

“The name for the process of bringing under control the desire for objects perceived directly or learnt from books etc (*aṛṣṭa* and *ānuśravika*) is ‘absence of attachment.’”

Yogadarsana 1, 15.

That (absence of attachment reaches its) highest on the realisation of the *Puruṣa* i. e. the highest self.
ibid 1, 16.

[Read:—*Dṛṣṭānuśravaikaviṣayavitṛṣṇasya*

vaśikārasamjñā vairāgyam 1, 15.

and

Tatparam Puruṣa khyāterguṇavaitṛṣṇyam 1, 16]

The purport of these passages is: When the aspirant's mind is free from longing for the objects of enjoyment directly perceived or learnt from books etc; when his mind is averse to enjoyment he has a sort of abhorrence for those objects and he begins feeling that his senses are definitely under his control. When one feels quite sure that one's senses are under one's control, one is said to have acquired ‘absence of attachment (*vairāgya*).’ This absence of attachment reaches its zenith on the realisation of the highest self as a result of a sense of contempt having been developed for the constituents of primordial Matter (*Prakṛti* i. e. *Sattva*, *Rajas* and *Tamas*). At this stage the absence of attachment is said to be at its highest ‘or the most perfect absence of attachment.’

An average person need not acquire this much 'absence of attachment.' If the shortcomings inherent in all enjoyment of objects is properly observed, enough absence of attachment for one's purpose can be secured. The greater the absence of attachment, the further would a man run away from enjoyment and the greater would be his spiritual progress. Thus then, along with the acquirement or cultivation of absence of or freedom from attachment, there must be repeated application to yogic exercises too. This is what Patanjali has to say about this in the yoga-system :

"Effort to remain there—in the state where goodness (sattva) prevails—is repeated application."

Read: *Tatra sthitau yatnaḥ abhyāsaḥ*)

Yogadarsana 1, 13;

and further—

"This has a firm ground secured for itself when resorted to for a long time, without interruption and in a perfectly systematic manner."

(*Vide: Sa tu dirghakāla-nairantarya-satkāra-sevito dṛḍhabhūmiḥ*) *ibid* 1, 14,

A man's mind is ever wandering in the spheres of the attitudes prevailed by the elements of goodness, activity and ignorance or sloth. Due to the attitude determined by the prevalence of the element of Tamas, inertia is increased, while due to the attitude determined by the prevalence of the element of Rajas eager pursuit of objects of enjoyment is increased. The presence of the element of good-

ness is generally seen to be there in a far lesser degree in men than that of the two other elements. A man is seen to be more influenced by the Rajas, and Tamas elements. A man would be able to know definitely his own position in this connection, if he only devoted his attention to the consideration of the question as to whether his mind is attracted by sloth or pursuit of objects of enjoyment or love of the highest lord. A man should before all else decide as to where he is vis-a-vis these three elements and then should endeavour to go past the stage where he finds himself. This endeavour to go beyond the stage—necessarily low—in which he finds himself is *abhyāsa*. This becomes perfect when carried on for a long period of time and without interruption.

‘By repeated application and absence of attachment there is the inhibition of that.

(Read—*Abhyāsa-vairāgyābhyām tannirodhaḥ*)

Yogadarsana 1, 12.

If the mind is to be made steady, full of peace and serious about the achievement in view, absence of attachment should be maintained—nay developed—and then as stated earlier endeavour should be repeatedly, uninterruptedly for a long period of time. This done, spiritual perfection is attained—whatever the fickleness of the mind, whatever its disturbance, this means is sure to remedy the state of affairs and make the mind steady, firm and serious.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

By a person not controlling his self *yoga* (path of disinterested action) is difficult of attainment; by him, however, who keeps his self under control and strives, the same (*yoga*) is attained through diverse means—this is My opinion. 36

[He who cannot control himself cannot practise yoga. It goes without saying that he cannot attain perfection in yoga. He, however, who is ever endeavouring, repeatedly applying himself to the task and devoted to self-control, practises

The mind causes agitation (*pra-māthi*). This has to be well borne in mind in this context. In the question put to Śrīkriṣṇa by Arjuna, this term (*pra-māthi*) has occurred in the immediately preceding verse only. Like a churning rod which separates butter from the milk churned, the mind churns the whole body and extracts the essence from it and throws that essence away. As long as a man subjects his mind to control, it remains controlled. But once a man is attracted to enjoyment the mind causes such a disturbance, such an internal agitation, that there is an all-sided perturbation and cessation of peace. It appears that all previous endeavour has come to naught. Owing to this extremely agitating nature of the mind, the means to curb it must be employed, without interruption, very carefully, for a long period of time. Even if there is the slightest inadvertance or lack of care, it would cause a havoc. Hence doth the Lord state further—

yoga by means more than one and wins ultimate perfection. If there is the right kind of effort put in there would be success. Otherwise how can there be even a remote possibility of spiritual perfection being attained ? 36]

(36) This verse is quite clear. Whosoever would try would win perfection. The one not putting in any effort would fail. There can be no two opinions about this established conclusion.

As is stated in HathYoga—

‘There would be attainment of perfection by one who is devoted to action; for the actionless how can there be any [the remotest] possibility of success?’

(*Vide—Kriyāyuktasya siddhiḥ syāt, akriyasya katham bhavet*)

This is a well established principle accepted on all hands. All the same the terms *saṁyatātmā*, *vaśyātmā* and *asaṁyatātmī* in this verse from the Gītā (VI, 36) are particularly important. There is a similar difference in the achievements of the *saṁyamī*, the self-controlled, and the *asaṁyamī* or the not-controlled. One who has held under control all his powers is by virtue of his being thus self-controlled called *saṁyatātmā*. Here the term *ātmā* does not signify the self or the mind alone. To take *saṁyatātmā* as signifying one who only controls his mind would be a mistake. The term *saṁyatātmā* here stands for one who has completely controlled himself. A man is endowed with self, intellect, mind, the aggregate of sense-organs, body and limbs. One who controls each one of these i. e. one who controls all these and controls all these completely is

samyatātmā properly so called. He who controls all his actions, emotions etc., is, *samyatāmā*. Intellect helps one understand. Now in the understanding made possible by the intellect just as there is the knowledge of Brahman, there is all other knowledge too. In the secular knowledge there are many things good as well as bad. Accepting only the good in this respect and leaving all bad to itself is the *samyama* or control in this respect. The mind conjectures rightly and wrongly, chooses, thinks, reflects. This is the very nature of mind. The mind would be brought under control by paying attention to the right kind of duty and avoiding always the fascination for wrong things and acts. Thus ought every sense-organ too brought under control.

The eyes should see such objects as would be beneficial to one and should avoid all others that would be not-beneficial. The ears should listen to noble thoughts of the exclusion of the ignoble ones. The tongue should utter words such as would bring about one's good avoiding by all means the utterance of such others as are evil. The sense of taste should taste only such articles of food as are wholesome and avoid such as lead to a disease. Thus should all the dealings of the body be noble, the harmful dealings being avoided as a rule. Even when going to a gathering of people thought should be devoted to the question as to what type of people they are. If going to the gathering ensures good company one should go. If otherwise, one ought not to go. Even while deciding the

books for one's reading, care must be taken that only such of them are selected as encourage pure and noble thoughts leaving such as excite passions severely alone. Thus in every movement—even the slightest—everywhere, in, regard to every act, utterance and thought, there is consideration of control to be exercised. Every movement and absence of movement of man is thus connected with control as it were. There is not a single deal not connected with control. One who controls himself in respect of all these kinds of dealing set forth so far, is *samyatātmā*. All others are *asamyatātmā*. Hence hath the following been said at Gītā VII, 3,

“Some one from among thousands of men tries to secure perfection. And even of those who try and succeed some one knows Me in my essence.” This has been stated just because even while endeavouring to attain perfection being a *samyatātmā* fully is extremely difficult. How one should examine all one's dealings with a view to being a *samyatātmā* of his kind has already been indicated briefly. Even after efforts have been put in, some kind of deficiency in some measure does remain in some respect or others. And where there is deficiency, there is *asmyama* that takes place and spiritual perfection is to that extent rendered something remote. Hence due care has to be exercised all the while.

If full spiritual perfection is to be attained then, full self control ought to be exercised. Thus even after having become one with one's self under control (*vaśyātmā*), one

must continue one's effort (*yatatā*), one must put in the highest amount of effort possible. One who is putting in effort (*yatnavān*) is called by this other name viz, *yogī*, one who is practising *yoga*. It only follows that one who does not put in any effort cannot be a *yogi*.

The word which must be carefully considered hereafter is this connection is '*upayataḥ*'. There must not be only one means (*upāyaya*) employed by the aspirant. The means must be diverse. If one kind of means does not lead the aspirant to the goal, he must employ another kind of the same. All these are best learnt from one's spiritual guide (*guru*). A competent spiritual guide leads his pupil to the goal by a number of means. One must try to find out the means for oneself too. If a person finds it impossible to practise the various (*yogic*) postures, another cannot exercise breath-control. No effort is possible for some. What should be done under such circumstances? The many devices by which the pupil has to be made to try are themselves called here as *upāyas*. As these are very important in mastering the *yoga*, readers can only ill afford to ignore them.

There is an important doubt that arose in the mind of Arjuna: If an aspirant begins to practise this *yoga* and if he breathes his last before the attainment of spiritual perfection, what would he get? He had of course given up worldly enjoyments with a view to the attainment of highest spiritual perfection. And before the attainment of this spiritual perfection he departed to the yonder world.

(13) The Course followed by the one who has fallen off from Yoga.

अर्जुन उवाच- अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

काचिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

Arjuna asked—O Kṛṣṇa, if [an aspirant] possessed of faith but unable to put in adequate effort has his mind fallen off from *yoga*, what course does he take [or what goal does he reach], having failed to attain the highest spiritual perfection? O you possessed of long arms, does he not, fallen from both (worldly happiness and spiritual perfection) without any resort, altogether deluded on the path of Brahman, not get himself destroyed just mindway even like a broken cloud? This doubt of mine, O Kṛṣṇa, it behoves thee to remove to tally. For, none except thyself can be had for the clarification of this doubt. 37-39

[Some aspirants are full of faith in the path of 'yoga'. They also try to some extent with a view to mastering the discipline of 'yoga' but are unable to accomplish full mastery in the absence of the requisite amount of

What course would he follow under these circumstances?, All aspirants have to consider this question. Readers should therefore, carefully follow the answer given to the question by the divine lord:

endeavour. At about this juncture some unexpected difficulties crop up. The aspirant begins to suffer on account of some disease. He cannot any longer pursue his path for want of energy and only this partial and therefore inadequate effort to his credit, he departs from this world. What is the condition reached by such an aspirant who has fallen off from 'yoga'? He evidently was a pilgrim who had started for the City of Brahman. Unfortunately neither has he reached the City of Brahman, his destination, nor has he been able to enjoy the pleasures of this world to his heart's content. Does such an aspirant unsuccessful in winning spiritual perfection not get himself destroyed in the middle of the path? This doubt very much afflicts our mind at this stage. It is necessary to have the doubt removed or laid at rest 37-39]

‘(37-39) ‘Of a person who has fallen from the *yoga* i. e. of one who has only half mastered the discipline (of disinterested action) what happens to be the condition?’—is an important question. This doubt assails the mind of every aspirant and those who are no aspirants but are found of indulging in all kinds of talk—especially irresponsible—and who are in the habit of glorying in introducing such doubts with the sole purpose of silencing others never lose the opportunity of cornering others who believe in the attainment of spiritual perfection. We need not waste our time here over the non-aspirants doubts. For, a consideration of their doubts is likely to lead to no benefit worth the name. But the doubt as to what happens

to a person who has fallen off from yoga assails the mind even of a sincere aspirant. The doubt, therefore, assumes importance and requires full consideration. 'The path which I am traversing would not lead me to the destination, if before my reaching there death overtakes me. As the path would remain untraversed, as the means would remain unsecured, there would be no spiritual perfection won at all. For the attainment of the highest, I have already deprived myself of worldly pleasures. The process of attaining perfection remained incomplete and consequently owing to failure in reaching the goal I have remained far far away from the higher world. Thus have I lost one thing as also the other. The partial achievement I have to my credit in this life will be of no avail in the next one evidently because the body the environments I would have in the next birth would be altogether different. And there is one more relevant question: What guarantee is there regarding the nature of the body I am to have in my next birth? Thus a fall from *yoga* is seen to lead to a very heavy loss, to a disaster, in fact. It, therefore, is necessary that the question be fully considered.

Men are pilgrims who have started on the way to the City of Brahman. They all start from the village of the Mundane Existence (*samsāra-grāma*) and proceed along the path of the City of Brahman. If they would continue stay in the village of the Mundane Existence they would get some small measure of happiness. If, however, they reach the destination, the City of Brahman, they would

श्रीभगवानुवाच- पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥४०॥

प्राप्य पुण्यकृतांलोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टेऽभिजायते ॥४१॥

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

win for ever the empire of uninterrupted bliss. There is not the least doubt about it. But if they remain suspended in the middle [—Triṣanku like—], what would be their condition like? This is the doubt that has been raised here.

Clouds have the sky for their abode. If a cloud is in the sky or high up in space, it would appear very beautiful. If it pours itself down on the earth, it would be possible to say that it has enhanced the beauty of the earth. But if it is neither in the sky nor down on the surface of the earth in the form of a shower thus feeding the growth of vegetation there,—if it gets itself destroyed just in the middle as a result of rarification, its existence as a cloud would be rendered futile indeed.

Thus is a person who has experienced a fall from *yoga* reduced to a terrible condition. This is what one is naturally inclined to feel, But what is the truth about the matter? Let us just learn the answer to the question in the ambrosial words of the Lord himself:

पूर्वाभ्यासेन तेनैव द्वियते ह्यवशोऽपि सः ।
 जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥३४॥
 प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
 अनेकजन्मसांसिद्धस्ततो याति परां गतिम् ॥३५॥

The divine lord said--“Neither here in this world, O son of Pṛthā, nor over there in the yonder, does his destruction take place. For no person who does what is (auspicious i. e.) good, O dear, reaches an evil state. Having reached the worlds secured by meritorious deeds and stayed there for many years is a person, fallen from yoga, born in the family of the pure and the rich. Or (alternatively) [is he born] in the family of the intelligent followers of *yoga*. This birth of such a nature is what is very difficult to secure in this world. There does he secure, O you that give delight to the family of Kuru, that (association with i. e.) possession of [past] intellectual impressions in the earlier existence and then does strive to win ever greater perfection [than before]. By that very application [to the path of the *yoga* discipline] of the earlier existence, he, having become one without independence as though, is dragged [towards highest perfection]. Even one who desires to know Brahman goes beyond [the mere] verbal Brahman. Later, striving through effort, the one who has resorted to *yoga*, with impurities purified, perfected through [a series of] many births, ultimately reaches the highest state. 40-45.

[Whosoever acts well or does good things is free from any fall or spiritual degradation. One who practises yoga,

therefore, would never be a loser in any way, This is the right way of understanding the answer to the important question under consideration. If a person dies in the course of his practising **yoga**, he will win the best and most holy of worlds earned by his meritorious deeds. He will remain there for a long period of time and then at the right moment be born in the family of righteous people possessed of wealth and means. Or else, he will be born in the family of yogins who have acquired knowledge. To be born in the family of yogins in this way is indeed an opportunity very difficult to get. Having this been born he again secures the best impressions he had on his mind in the earlier birth. They get themselves accumulated in his mind and he then begins his further progress on the path of spiritual perfection. Due to the excellent impressions of the previous birth (or births), he is irresistibly drawn towards spiritual perfection. In short, the efforts put in by him during the earlier existence prove helpful to him even in the new birth and he begins traversing the path further. Between the two persons, one of whom is striving hard to master the **yoga** discipline and the other who has only verbal knowledge about Brahman, the former is far far superior to the latter. For, he does something and wins the reward of his effort. The rest of the effort for winning spiritual perfection he puts in during the subsequent existence. Thereby does he get his mind purified. Ultimately does he become free from evil, altogether purified. Thus by his effort of mastering the **yoga** discipline spread over many births does he become perfect and finally does he succeed in reaching the state peculiar to (lit related to) Brahman. 40-45]

(40-45) “ Never does a man doing what is auspicious get himself destroyed.” This message of the divine

lord, we are getting here for the very first time. This message inspiring fearlessness among us deserves to be remembered by every one of us all the time we are striving. "Come what may, the pilgrim of the path of the auspicious or of the path of spiritual perfection is never lost." This declaration of the divine lord all aspirants ought ever to remember. No one should desist from a good deed that has been undertaken. If not during the existence in which it is started, the deed bound to yield its fruit in the next. Auspicious deed done would never be lost. This faith must be ever present in the mind of every aspirant. One must ever be engrossed in doing what is auspicious, irrespective of the thought regarding the obtainment or non-obtainment of the fruit. This is the one pure deed that a man ought to practise. Even if the body falls off while carrying this out, there is no harm. For the body that would fall off would be succeeded by another and the former latent impressions would remain unchanged and steady. Thus there is no harm to be sorry for, no loss to mourn.

As a person who earns his living by business sells some of his wares on a particular day, then at the end of the day goes to bed, and resumes the sale of his commodity the next day; as he gets the profit realised by him in his dealings of the earlier day as it is safe in his treasury; as he puts together such profits and continues gradually prospering in business;—even so any life is but a day in the whole career of an individual being. During the day the person carries on his trade or dealings. Then doth the night in the form of death set in. Then dawns the next day which in fact is the person's next birth. During

this latter, he does get all he had acquired in the earlier birth even like cash deposited in a treasury. He starts with this and makes large profits i. e. further spiritual gains. This is the story of a man's winning spiritual perfection. An aspirant has thus to take a very broad view of his life. He should not accept the wrong view that life is what has birth as one terminating and death as another. He should, instead, realise that life begins with one's coming into this world and ends with the attainment of the state—peculiar to Brahman (*Brāhmī sthitiḥ*). None should forget this.

Such then is the great extent of a man's life. Through ignorance, however, he thinks that his life stretches from the moment of his birth to the moment of his death. It would be a folly on the part of a man to imagine that his life extends from the moment he wakes up on a fine morning to that when he is overpowered by sleep at the end of the day. Similarly it is a folly to think that a man's life is caught up between the two moments—the one when he was born and the other when he breaths his last. Man was 'born' the very moment he became manifest in the course of the rotation of the wheel of the universe. He would pass away only when he succeeds in attaining the state peculiar to Brahman (*Brāhmī sthitiḥ*). He never would die though curiously enough he ever is afraid of death because of his ignorance. He mistakes due to ignorance the destruction of his body as his own destruction and thus is full of apprehension.

RELATION TO LIFE AND DEATH

A man has three bodies—the gross body, the subtle body and the cause-body. The gross body is both born and

destroyed. But the birth and death of the gross body are just the birth and death of the gross body. The subtle body is affected by neither of the two. The subtle body too is born and destroyed. Like the gross body the subtle body is something apart from, something different from, the cause-body. The two—gross and subtle bodies—have birth and death. But a soul has one more body—the ‘cause-body’—and this endures till the attainment of one’s salvation.

LIFE UNINTERRUPTED

The birth and death of every body referred to above are in fact the birth and death of only the gross and the subtle bodies. But the cause-body of a man remains with him till he wins his salvation. In this body are accumulated all his latent impressions. *The real human life is life which remains uninterrupted even after thousands of births and deaths have taken place. That life is the life of a man’s cause-body.* This is that aspect of human life which every human being must especially consider. This is the genuine thing, no imitation or fake. Whatever good or evil is done in the gross body gets itself accumulated in this in the form of latent impressions. Whatever the thought, utterance or action on the part of a man, the good or evil influence of the same does find a place for itself here in the cause-body. A man’s virtuous and vicious life is here as it were in a subtle form. It therefore behoves a man ever to maintain the purity of his thought, word and action. Impurity should never be given any scope, for, all impurity will have to be washed off or wiped out sooner or later.

Hence has it been stated here that a person practising

auspicious deeds never gets himself destroyed. If an aspirant dies before the attainment of spiritual perfection, all his latent impressions get themselves accumulated in this cause-body of his. The destruction of the gross and the subtle bodies does not in any way affect the cause body or the latent impressions accumulated therein. This is the very secret of our life. An aspirant who knows it; who knows this great truth, would never violate real duty for the sake of the protection or safety of the gross body. He would, on the contrary, gladly allow his gross body to be destroyed for the sake of the protection or vindication of true duty. For, the gross body is to get itself destroyed one day or the other. The one who is going to remain uninterrupted (and eternal) is another and he is the subtle principle.

The destruction that Arjuna was afraid of was the destruction of this gross body. In the ever-continuing, ever-flowing stream of the life of an individual being (*jīva*), this gross body is but a drop. If the uninterrupted life of an individual in its completeness were to be harmed on account of this gross body, what person, having the right kind of knowledge, would try to protect this drop, a gross body? Therefore doth the divine lord suggest here to Arjuna— 'O Arjuna! if you were to practise the auspicious deed in the form of the attainment of *yoga*, it would never be destroyed. For the purpose of the life of this gross body, don't you mar the uninterrupted life of the soul.' To imagine the life of this gross body to be the whole life is the greatest of delusions, the height of ignorance.

THE STATE OF A PERSON FALLEN OFF
FROM YOGA

If a person dies while he is practising *yoga*--doing good things in keeping with the *yoga* discipline—what would be his condition? What would be the future of such a person? For the removal of this doubt is the Lord making the clarification:—Persons fallen off from *yoga* reach, after the destruction of the mortal coil, the worlds where meritorious people dwell and where they enjoy the fruits of their excellent deeds (*pūṇyakṛtān lokān prāpya*). Having stayed in such worlds for long (*śāśvatīḥ samāḥ uṣitvā*) come down to this mortal existence, are again born as denizens of this human world, for traversing the remaining part of their path.

It is difficult, if not impossible, to calculate the period of their stay there in the worlds of the meritorious. For, the period of stay is dependent on the measure of the good deeds done by a person (*kṣīṇe puṇye martya-lokam viśanti*). As soon as the stock of meritorious deeds standing to one's credit is exhausted, one has to return to the mortal world. There is no escape from being born again as a human being. Here there is the phrase '*śāśvatīḥ samāḥ*' which has been used. Now *śāśvat* 'samaya' signifies eternity. But this meaning is not intended to be conveyed here. The word *śāśvata* has, however, no other meaning. Now if a person is to dwell in these worlds for eternity, there can be no coming back to the mortal worlds. And if there is a return to this world, if a person is born again in this world, dwelling in those worlds for eternity is impossible. To avoid this dilemma all commentators have

expounded the phrase 'śāśvatīḥ samāḥ' as meaning 'many many years.' But there is no authority to support the equation 'śāśvatīḥ = many.' All lexico-graphers take the word *śāśvata* to mean infinite, endless or eternal. It is, therefore, necessary to consider the phrase 'śāśvatīḥ samāḥ' in a detailed manner. In the Upaniṣads as well as in the Gītā, the term has occurred on a number of occasions. To turn to these occasions and the uses to which the word *śāśvata* is put:—We may first think of the term *śāśvata* used of the soul :—

1 *Ajo nityaḥ śāśvatoyam purāṇaḥ*

(i. e. This one is without a beginning, everlasting, eternal, ancient)

Kaṭha Upaniṣad II, 10

Bhagavadgītā II, 20.

2 *Sthiraḥ śāśvataḥ*

(i. e. firm or steady and eternal)

Maitrī Upaniṣad II, 4.

3 *Śāśvatam śivam acyutam*

(i. e. eternal, auspicious never falling)

Mahānārā. XI, 3.

4 *Śāśvatam sântam sudāśivam*

(i. e. eternal, full of peace, ever auspicious)

Nri. Pū. V, 10

5 *Śāśvatam vai purāṇam*

(i. e. eternal and indeed ancient)

A. Śira. V

6 *Śāśvatena vai purāṇena ūrjena*

(i. e. by the eternal and indeed ancient strength or lustre)

ibid.

7 *Brahma śāśvatam*

(i. e. Brahman eternal)

Nāda. XVI

8 *Śāśvatam dhruvam acyutam*

(i. e. eternal, everlasting, not-falling)

Tejo. VIII

9 *Kṛṣṇo Brahmaiva śāśvatam*

(i. e. Kṛṣṇa is Brahman itself, eternal)

Kṛṣṇa Upa. XIV

10 *Puruṣam śūśvatam divyam*

(i. e. The person, eternal, divine)

Bhagavadgītā X, 12

11 *Tvam avyayaḥ śāśvata-dharmagoptā*

(i. e. Thou immutable, protector of duty which is eternal)

ibid XI, 18

12 *Śāśvatasya ca dharmasya*

(i. e. and of duty which is eternal)

ibid XIV. 27.

13 *Śāśvatam padam avyayam*

(i. e. The eternal position or place, not decaying)

ibid XVIII, 56.

14 *Sthānam prāpsyasi śāśvatam*

(i. e. the place eternal thou shalt reach)

ibid XVIII, 62.

The gist of these passages from the Upaniṣads and the Bhagavadgītā is that Brahman, Paramātman, Puruṣa, Siva, Sadāsiva, Kṛṣṇa Dharma, Paramapada, Paramasthāna—each one of these is eternal. [It is only meet to re-

member in this connection that the terms *Sadāśiva*, *Kṛṣṇa* etc. employed here signify only the highest self in this context].

The term *Śaśvata* here means ever, all the time, eternally, till infinity. But this meaning is not conveyed by the earlier cited phrase from the *Gītā*—*śaśvatīḥ samāḥ*. For the intermediate stage of one who has fallen from yoga cannot be eternal. The aspirant has to return to the mortal world from there and proceed further along the path of spiritual progress. Now let us consider the use to which the word *śaśvata* is put in other passages.

1 *Sa lokam āgacchati aśokam ahimam tasmin vasati*
śaśvatīḥ samāḥ

(i. e. He comes to the world free from grief, free from cold. Therein he dwells for years unending)

Bṛhada Upa. V, 10, 1.

2 *Arthan vyadadhāt śaśvatībhyaḥ samābhyaḥ*

(i. e. created objects for years unending)

Īśa Upa. VIII.

3 *Teṣāṃ sukham śaśvataṃ netareṣaṃ*

(i. e. to those persons becomes available happiness eternal, not to others)

Kaṭha Upa. VI, 12

Śve. Upa. VI, 12

4 *Teṣāṃ sāntīḥ śaśvatī netareṣaṃ*

(i. e. to those persons becomes available peace eternal, not to others)

Kaṭha Upa V, 13.

Brahma. III

5 *Kuladharmacsa śaśvataḥ*

(i. e. family-duties which are enduring) Gīta I, 43

6 *Śuklakṛṣṇa gatī hyete jagataḥ śaśvate mate*

(i. e. those are decided to be the paths of the world, the bright and the dark,—the ever existing ones)

Gīta, VIII, 26

The term *śaśvata* in many of these passages signifies eternity; in some, however, it means for a long period of time. Even after having considered so many relevant passages we have not been able to arrive at any criterion or crucial test throwing light on the precise meaning of the term under consideration.

The Christians and Mahomedans of our own times believe that after the fall of the mortal body the soul in it remains permanently and that when the day of judgment dawns, all people rise from their graves, the Lord ascertains the meritorious and evil deeds done by them and assigns to them heaven or perdition for eternity according to their deserts. In this account of the belief of the Christians and the Mahomedans there is the description of a permanent state. The cause of this is that those who have tried to render the term '*śaśvata*' from the Gītā, have not been able to decide as to which of the two meanings 'for eternity' and 'for a long period of time' is to be assigned to the term under consideration. If they were able to arrive at a decisive conclusion, they would have remained content with 'for a long period of time' as

the meaning of *sāśvata* and the delusion that has found a place for itself in the belief of these people and in similar beliefs of others would have had no scope for itself.

THE STATE BEYOND TIME

The state immediately following a person's death cannot in fact be permanent or eternal. It can only obtain for long period of time. And there is another point viz., the state following the loss or cessation of the gross and the subtle bodies i. e. the state which is beyond the cause-body, is one that defies description in terms of time (or measure of time) as in it there is the state past time that is intended to be referred to. While a person is asleep he has no experience of time, he is not conscious of time. We refer to a clock before going to bed and again after being awakened the next morning and *infer* the time that has intervened. But if a person is awakened at that very hour after two or three days more, he would not be able to have any idea at all as to the number of hours he has been asleep. A man going to bed at 10 P. M. and getting up at 4 A. M. naturally has ten hours sleep. If, however, he has another twenty-four hours' sleep or forty-eight hours' sleep and thus rises at 4 A. M., he would have no idea of the 24 or 48 hours that would have thus intervened. It is a different matter that he would come to know about this interval by referring to the calendar. The cause of this is that he has reached such a state of *bhūmā* or amplitude that there he goes past both time and place. After death

also this very state is reached and hence it is impossible to say 'this is the year of numbers spent in this state.' For, if there is a stay of a very short while in that condition, it is quite possible there here in the world of the living many many years have passed or rolled by. In order to describe such an uninterrupted life as this, it is probable, the phrase *śāśvatīḥ samāḥ* has been used here.

AUSPICIOUS BIRTH

The birth after having stayed in the sacred worlds of the meritorious, as described above, is called 'auspicious birth.' For, he is born in the family of the rich of good conduct or in that of the *yogins*. He is born in the family of such meritorious and holy persons endowed with the requisite equipment for spiritual perfection as to make his further progress along the spiritual path quite easy. As a result of this, there in that house, he hears good words, watches good conduct, imitates good behaviour right from childhood and thus day after day he only marches forward along his path of perfection. As he is born in the family of those who are richly in possession of pure conduct and as from the moment of his birth he has within him the purity of semen, his body is absolutely pure. As whatever he eats and drinks as also his personal thoughts and behaviour are spotlessly clean, as the limits of duty are properly adhered to by him, there is not any the least possibility of his degradation. Rightly is such a birth regarded as something very difficult to secure.

HOLY HOUSE-HOLDER-STAGE

'The holy house-holder's stage' as it is sometimes described is the householder's stage of such yogins who are possessed of wealth and purity. Here sexual union at the proper moment (*ṛtu*) too wins for them religious merit. For, souls eager to be born on the surface of the earth for attaining spiritual perfection are there wandering in space waiting for an opportunity to be embodied. They would not select men and women with impure conduct as their parents. But if they are noble and pure in conduct, such *yogins* in search of a new place to be born in would choose them as their parents and having practised the many means of spiritual perfection would continue along their upward path. Union of husband and wife in such a life of householders is a veritable sacrifice. The following description of the union doing full justice to its noble nature and couched in terms worthy of its importance is well worth being considered :—

"The young lady, O Gautama! is Fire itself. The male organ of generation is the sacrificial stick. The hair is the smoke...etc"

(Vide—*Yoṣā vā Agniḥ Gautama tasyāḥ upastha eva śamidh, lomāni dhūmaḥ, yoniḥ arcīḥ, yad antaḥ karoti te angārāḥ abhinandaḥ visphulingaḥ tasmin etasmin Agnau devaḥ reto juhvati tasya āhutyai puruṣaḥ sambhavati sa jīvati*) Br. Upa. VI, 13.

The union between husband and wife is here conceived as a great sacrifice. Here semen is offered as an ob-

lation and from this sacrifice arises *Puruṣa*. Semen is the most precious possession of men. As so precious an oblation is offered in this sacrifice, the religious merit secured after the performance of the sacrifice is extraordinary. But the merit can be secured only by such men and women i. e. by those of pure conduct. Every married person cannot secure it. By the gift (or oblation) of semen of this nature, is brought about the birth of a *yogi* fallen off from his *yoga* and the pure soul can secure further scope for his spiritual elevation. Blessed indeed are such house holders as they thus offer an opportunity to a *yogi* who is only too eagerly waiting for the same with a view to winning the highest spiritual perfection. It behoves every householder to be thus blessed. How few and far between are, however householders of this type is what the readers should think for themselves. The house-holder's stage in human life which thus is a source of religious merit has at present become a fruitful source of sin and evil. Nothing could be more deplorable than this indeed.

OBTAINING LATENT IMPRESSIONS OF THE PAST LIEF

A child born in the family of *yogins*, pure in conduct, is thus brought up in a sanctified atmosphere. There is no impure thought or utterance or behaviour for him to imitate. All latent impressions of the past life are there accumulated in his cause-body. On account of the auspicious surroundings those latent impressions are re-awa-

kened and the *yogin* is naturally inclined to proceed further along his path of perfection. If in some cases, the environments of such *yogins* are seen to be somewhat different, the inner latent impressious drag him all the same towards spiritual elevation and he becomes as though some one under external or extraneous influence, for a while not quite his own master, and being intent on the attainment of spiritual perfection quickly starts along the path. As there is no obstacle besetting his path, he easily wins perfection.

Many persons are expert in verbal warfare or mere technical exposition in keeping with the requirements of the science of logic (*śabdabrahmṇi niṣṇātāḥ*). Though such persons are considered to be very clever, all their cleverness is restricted to dealings in words. A person who has the sincere desire to master the *yoga* discipline [and realise the highest] is undoubtedly far superior to such men (*yogasya jijñāsuḥ śabdābrahma ativartate*); it need hardly be said that a man who proceeds with the necessary efforts to master the *yoga* discipline is far far superior to those whose cleverness is confined to mere verbal warfare. Like a bath in limpid water, even knowledge which consists of words is sanctifying, purifying. But how can one who never takes a bath get the benefit? And yet a man who does not know all the advantages of a bath but has his bath everyday, is many times superior to another who only knows and describes the advantages without ever taking the trouble to bathe himself. For, the former acts instead of

merely speaking. It follows then that a man who actually carries out the *yoga* discipline will get far more advantages than another who only theoretically knows *yoga*.

WINNING PERFECTION

Thanks to the latent impressions left on the mind in the earlier existence, a *yogi* is born in ideal circumstances, is brought up in the best of surroundings, and is intent on mastering the *yoga* discipline. While putting in effort (*prayatnāt yatamāṇaḥ*), the *yogi* has all sin of his washed away (*samsuddha-kulbiṣaḥ*) and securing more and more by way of spiritual elevation in every succeeding birth (*aneka-janma-samsiddhaḥ*) reaches the highest goal ultimately (*parām gatim yāti*). This evidently means that he thus has the purpose of human existence fulfilled, that he in the long run achieves all that is worth achieving. This is the highest state or the state peculiar to Brahman (*Brahmī sthitiḥ*). A man is born in this world just for the purpose of winning this highest perfection. There is, however, no propriety in the insistence on achieving the highest goal in the course of a single life. All that the aspirant can and must do is to strive and strive hard. Even if perfection be not attained in a single life-time, it would be attained in another or in one later than that. The aspirant need not pay much attention to the time taken by the process. He ever should remember.—

‘O dear one, no one doing what is good does ever reach an evil state.’

(na hi kalyāṇa-kṛt kascit durgatim tāta gacchati).

Ever remembering this divine instruction a man should carry on his effort for his spiritual elevation and perfection. The aspirant should not be carried away by the consideration of the time-factor. For, it has been declared :

‘Even a little of this duty saves from a very great danger.’

(svalpam api asya dharmasya trāyate mahato bhayāt)

Gīta II, 40.

‘At the end of many births, a person possessed of knowledge, reaches Me.’

(bahūnām janmanām ante jñānavān mām prapadyate)

ibid VII, 19

‘Having attained the fullest perfection in many births, then, doth [the aspirant] reach the highest goal.’

(aneka-janma-sāmsiddhaḥ tato ‘yāti parām gatim)

ibid. VI, 45

Latent impressions extending over many births are thus necessary. Hence it is meet to do one’s duty in a given life and to do it in the best manner possible. Thus would perfection be attained in the end. There would be no special advantage accruing to a man who unnecessarily hurries. In all achievements or attainments, the achievement or attainment of the *yoga* discipline, the mastery of the *yoga* discipline is the highest and hence the attainment of mastery of *yoga* ought to be our objective. Now to turn to the inspiring words of the Lord regarding this—

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

Greater than those who practise austerities is a yogī, greater even than those who are possessed of knowledge, greater even than those who are devoted to action. Hence do you become, O Arjuna, a yogī. Even among the yogīs the one who, possessed of faith, resorts to Me with his mind fixed on Me, is by Me considered to be the best among yogīs. 46-47.

[A Yogī is superior to those who practise austerities, to those who are possessed of knowledge, to those who are devoted to actions. A man desirous of attaining perfection should, therefore, become a Yogī. Among these Yogīs too, he who devotes his mind to the Lord and resorts to the Lord in faith, comes to be most dearly loved by the Lord and, it need hardly be stated, he quickly wins the highest perfection. 46-47],

(46-47) It has been stated in an earlier section that no one who does good things, no yogī who acts well, ever gets himself destroyed. There are many auspicious deeds—e. g. practising austerities, to master the various branches of knowledge and acquire learning, to carry out whatever actions are laid down in the scripture, to master the yoga discipline and to be devoted to the highest lord etc. Which of these ways is the most beneficial, the most wholesome and therefore the best? A question like this suggests itself

to our mind. By way of an answer to this does the Lord say that a *yogi* is superior to those who practise austerities. The path of those who practise *yoga* is superior to those who perforce subject themselves to inclemencies of weather viz, extreme heat and extreme cold, those who observe fasts, inhale smoke and undertake vows lasting for months such as 'cāndrāyaṇa' etc and thus take to the path of rigorous penance.

There is another class of persons—those who are possessed of knowledge—but only verbal knowledge (*śabda-brahmaṇi niṣṇātāḥ*, Bra. Bin. 17; Maitri, VI, 22). These are expert in lecturing, expounding and holding highly technical discussions. To listen to these people as they are giving their performance is to secure a sort of joy no doubt. But here the term *jñāni* is understood to mean those men of knowledge who are masters of words but lack miserably in realisation. In the verse perceding the one under consideration it has been stated that—

Even one who is [only] desirous of *yoga* is superior to a *Pandit* who has only verbal knowledge to his credit (*Jijñāsurapi yogasya śabdabrahma ativartate*).

That same truth is here conveyed by the clause —
'superior to even those possessed of knowledge is a *yogī*.'

(*Jñānibhyaḥ api adhikāḥ yogī*)

Erudition which is only verbal is of no use. It must at the same time be accompanied by the practical side of it viz. experience.

Those who practise actions laid down in the scriptures but do so ignorantly know no scientific or convincing reasoning. Hence have the Upaniṣadic seers compared these to blind men following other blind men ahead of them (*andhenaiva nīyamānaḥ yathā andhāḥ*). These are devoted to actions—rites laid down in the scriptures. A *yogī* is superior to these. For, whatever he does, he does with perfect mastery and with equanimity. Hence is a *yogī* superior to a ritualist.

Thus has it been pointed out here, nay stated in clear terms, that a *yogī* is superior to those who perform penance, indulge in theoretical discussions, are interested in exposition of scriptural injunctions (*veda-vāda-ratāḥ*). The word *jñānī* which is used here occurs in between the word '*tapasvi*' and the word '*karmī*' and hence by reason of close association with these it signifies mere general knowledge, knowledge of the various systems mere verbal knowledge. This knowledge is already censured by the terms '*veda-vāda-ratāḥ*' (Gītā II, 42) and again in the words '*śabdabrahma ativartate*' (Gītā VI, 44). At present these masters of mere words can be included in those who practise austerities and those that are ritualists. The state of a follower of the path of knowledge is of the highest importance and highest superiority. For, that knowledge is knowledge that is beyond action (i. e. ritualistic action), beyond *yoga* etc, as it is the ultimate knowledge. Such knowledge cannot be inferior to *yoga*. Knowledge which is inferior to *yoga* can be just verbal knowledge. Regarding this there is a dialogue between the sages Sanatkumāra

and Nārada occurring right at the beginning of the seventh chapter of the Chāndogyopaniṣad. That dialogue is well worth reading. Nārada approached the high-souled sage Sanatkumāra and began to tell 'I have learnt all the Vedas and all branches of knowledge; now instruct me.' Then did the competent teacher—(*ācārya*) impart instruction to Nārada. This clearly shows that there is a stage of the nature of a mere verbal knowledge of the Vedic erudition and that there is another at once different from and superior to it. This is the stage of the *realisation* of Brahman reached as a result of the initiation into the mystery by the competent teacher. In the absence of this initiation the pupil can never hope to attain this stage. Just this principle is taught here (VI, 46–47) in the Gītā.

There remains a doubt still to be removed: Who is superior of the two viz., a *yogī* and a devotee i.e. a follower of the path of devotion? The answer to this is given in the last verse of this chapter. The purport of the verse is that to the Lord, *a devotee following the path or discipline of yoga is dearer than a mere devotee or a mere yogī*. The Lord holds a *devoted yogī* or a *yogi devotee* dearer than a *yogi* or a devotee. Hence has it been stated that among all *yogis* 'he who fixes his mind on the Lord and remains devoted to the Lord with faith is extremely dear to the Lord.

The term *yogi* used here can refer to any one of the many kinds of *yogis* viz., a *karmayogi* (follower of the path of disinterested action), a *haṭha yogi* (follower of the *yoga* of exercises where there are very difficult postures that an

aspirant has to learn and practise), a *bhakti-yogi* (follower of the path of devotion) or else it can signify *only* the *karma-yogi* (follower of the path of disinterested action). The main purport of this verse (VI, 47) is that *yoga* without devotion is of no avail. *Yoga* must be accompanied by devotion. Here there are three special or most important traits of a *devoted-yogi* or *devout-yogi* that are stated:—

1 *Madgatena antarātmanā*—

The heart has to be fixed on the highest Lord.

2 *Śraddhāvān*—To have faith at heart.

3 *Bhajate*—He resorts to or waits on (the Lord).

Those *yogis* who are possessed of all these three characteristics are the best of all. Along with these three characteristics, those of a *yogi* (and not a devout *yogi*) too must be noted:—

4 *Karmasu kauśalam*—Skill in regard to actions.
Gītā II, 50

5 *Samatvam*—Equanimity i. e. not being swayed this way or that.
Gītā II, 48.

5 *Kāma-krodha-vega-sahana*—Putting up with the vehemence of the two viz; passion and anger.
Gītā V, 23.

These last (4 to 6) are the minimum characteristics of a *yogī* and the earlier three (1 to 3) are those of a devotee. The Lord is not fond of a mere devotee possessed of the earlier three traits only nor does he hold dear a mere *yogī* with only the latter three characteristics. The Lord

holds dear only the *devoted yogī* possessed of all the six traits (from 1 to 6 above).

One who secures the skill of carrying out actions, one who has equanimity regarding the pairs of opposites i. e. who does not give up his duty in any circumstances—favourable or even otherwise—and he who having brought under control desire and anger remains free from their influence is called a *yogī*: (1) Carrying out actions skilfully, (2) not being afraid of the pairs of opposites and (3) keeping passion and anger under control—these are the main things here. If the readers would pay attention to the matter, they would realise that it is not enough to have just these traits. The statement would be complete only if the traits of a devotee are added to these. Let us therefore turn to these latter—

(1) To fix one's mind on the Lord, (2) To have faith in the Lord, (3) To wait upon or serve the Lord. These are the three characteristics of a devotee. The terms *Īśvara*, *Paramātmā* or *Parabrahma* express the highest power. It is the very nature of the mind that it takes the form and assumes the traits of that on which it gets itself concentrated. Obviously then when it gets itself concentrated on the highest lord, it takes the form of the Lord, begins to have powers similar to those of the Lord. Like iron which when it is put into fire gets the characteristics of fire, mind, intellect and the soul fixed on the Lord assume the nature of the Lord. This means that they naturally begin to have powers similar to those of the Lord, though in

a small measure. This is an additional benefit that accrues to an aspirant and it is apart from the traits of a *yogi*. If this possession of great powers is added to or gets itself combined with the characteristics of a *yogi*, there would definitely be a greater fruit won by the aspirant.

Now remains devotion to the Lord (*'bhajate'*). Resorting to the Lord (*bhajana*) is the same as waiting upon or serving the Lord. People think that devotion to or service of the Lord signifies muttering the name of the Lord (a hundred or thousand times). This, however, is not the full sense of the term. The root-meaning of *bhakti* is to serve (for, *'bhaja sevāyām*). From the root *bhaj* are derived the words *bhakti*, *bhajana*, *bhakta*. *Seva*, *sevana* and *sevaka* respectively are their meanings. How must the master be served by the servant ? The answer to this question briefly is that the servant should carry out the mission of the master. If the servant thus fulfils the master's mission, receiving payment for the same, his service will be comparatively inferior and if he does it without receiving any payment or wages his work would be deemed invaluable. The two are called work with desire and work without desire respectively. This is the reason why service without desire for fruit is superior to that which is done with the desire for fruit.

The work of the master must be carried out by the servant without receiving any payment or wages and the maintenance of a servant who takes no wages must be the responsibility shouldered by the master. This is precisely

what happens in the *bhakti* cult. The devotee serves the Lord selfless by and without attention to anything else and the Lord looks after the maintenance of the devotee.

Now arises a question—how should the devotee serve the lord ? By way of an answer to this question only this much can be stated that whatever is desirable from the point of view of the Lord should be done by the servant. What is desired by the Lord? The answer to the question is Gītā IV, 8. viz.,—

‘For the protection of the saintly and the destruction of the evil-doers, for the establishment of duty, am I born in age after age’

(*Paritrāṇāya sādḥūnām vināśāya ca druṣṭrām
Dharmasamsthāpanārthāya sambhavāmi yuge yuge*)

“(1) Protection of the saintly, (2) destruction of the wicked evil doers and (3) the establishment of duty, are the three functions of the lord. For these, the Lord has to get himself incarnated again and again”. The functions of our Lord are fixed and well determined. If a devotee wants to serve the lord, he should practise these irrespective of any payment in return or wages or reward. The duties of a ‘*fully devout yogī*’ as they have been briefly understood here are—

1 The devotee should think to himself as to the great powers of the Lord; he should fill his mind with the thought of this power and not allow any other thought to cross his mind;

2 he should have a firm faith in the great power and

should never distrust the great power of the Lord;

3 he should know that the Lord's three functions are (1) saving the saintly, (2) destroying the evil-doing and (3) placing human duty on a firm foundation; these three he should practise without expectation of any reward or return;

4 these three the devotee should carry out with the highest amount of skill (*yogaḥ karmasu kausalam*); in carrying these out the devotee should not have any slackness;

5 even if the pairs of opposites such as heat and cold, loss and gain present themselves to him, the devotee should carry out the three functions whole heartedly;

6 not falling a prey to desire, anger, greed, infatuation, pride and jealousy—the eternal enemies of man—without relinquishing the prescribed duty and conquering the enemies stated above, the devotee should continue carrying out his duty.

The 'devout *yogī*' or the 'devotee who is a *yogī*' carries out these duties of his and as the same are very much liked by the Lord, the latter is extremely pleased with him. It is a matter of common experience that a master is highly pleased with the servant who carries out what he (the master) likes most. These three and just these three are the missions of the Lord. In the Gīta and the Mahabharata and in other similar works it has been

stated in unmistakable terms at several places that these and these alone are the functions of the Lord. In the Gītā too there is this declaration about His own doings by the Lord for the purpose of removing all doubt of the devotees, so that they need not keep on discussing as to what they should or should not do. This shows clearly that (1) the protection of the good, (2) the annihilation of the wicked and (3) the establishment of duty on a sound basis are the three things the Lord relishes, while (1) persecuting the good, (2) helping the wicked and (3) unsettling the foundation of duty are what the Lord most dislikes. What the Lord likes must be done and what he dislikes must be avoided. The duties of a devout *yogī* as also the things which he ought by all means to avoid have thus been decided here and decided so as not to leave any doubt about them.

“ Such a *devout yogī* is highly thought of or approved by Me.” The secret of this utterance of the Lord must have been well understood by the readers. Which master would not like such a volunteer ? And why would the Lord not arrange for the maintenance of such a servant ?

These then are the duties of a devotee and there is no uncertainty regarding them. ‘One who mutters or utters the name of the Lord again and again’ is, however, what is regarded as the characteristic of a devotee now ! This is a most unfortunate development indeed ! As a result there is a view that has become current in the society that a devotee is practically worse than useless. But as indicated above, it should be easy to see how the devout *yogī* is more useful than all others and how he alone can be

the best leader of the society. Few and far between are such devout *yogīs* and only these are capable of bringing about the uplift of the people in general. Readers should carefully note the difference in the present and the Gīta conception of a devotee. They should do their utmost to become devout *yogīs* themselves thus endearing themselves to the highest Lord. They should thus turn their life to their best advantage. This then is the highest *yoga* taught in this chapter.

THUS ENDS

in the glorious mystic Teaching, sung by the Divine Lord,
in the science of the Eternal, and scripture of Yoga,
imparted in the dialogue between
Lord Shri Krishna & Arjuna,

CHAPTER SIXTH, ENTITLED (DHYANA-YOGA)

" THE PATH OF MEDITATION "



A few thoughts about the sixth chapter of the divine Bhagawadgita.

Dhyānayoga

[The path of meditation.]

In this the sixth chapter of the Bhagawadgītā is considered the *Dhyana-yoga* or path of meditation and the *Dhayna-Yoga* is the seventh part the whole course of the mastery over Yoga. This part of Yoga—the seventh—is referred to in this the sixth chapter of the Gītā. There are in all eight parts of the yoga :—

“ *Yama-niyama-āsana-prāṇāyām-pratyāhar-dharaṇā-dhyāna-samādhayoṣṭavongāni*” from Yogadarśana 2,3 makes this quite clear that the Yoga is made up of eight parts and that *Dhyāna* is the seventh in the list of the parts. The passage—cited is no. 29 from Yogadarśana 2, 3. The next passage i. e. Yogadarśana II. 3, 30 brings out that refraining from injury, truth, refraining from stealing, celibacy and non-accumulation of possessions or property are the five restrictions (*yamaḥ*). Read—

Ahimsā-satya-asteya-brahmacarya-aparigrahaḥ yamāḥ

Passage no. 32 states that purity, satisfaction, penance, reading one's own prescribed portion from the Vedas and concentrating attention on the Lord are the five great restrictions (*ni-yamaḥ*) Vide :—

Sauca-santoṣa-tapas--svādhyaya-Iṣvarapraṇidhānāni niyamaḥ. Passage no 46 states that that which ensures comfort accompanied by steadiness is *āsana* or the right seat for one who wants to practise yogic exercises. Read—

Sthirasukham āsanam

The next passage i.e. no. 47 states that when the seat has thus been made ready the interruption to the course of inhalation and exhalation is *prāṇayama* or control over breath. Read—

*Tasmin sati śvasa-praśvasayoh-gati-vicchedaḥ prāṇa—
yamah*

The 44th passage explains *pratyahara* as the state of remaining fixed in the mind on the part of the sense-organs which are for the time not coming into contact with their respective objects. Vide—

*Sva-sva viśayasamprayoge cittasya sva-rūpanukāra iva
indriyaṇam pratyaharaḥ.*

The same source makes it clear that *dharāṇa* is the same thing as making the mind steady in one place or with regard to some one object.

Vide—

Deśabandhaḥ cittasya dharāṇa (1)

Now as a result of the cognition of identity with reference to that, i. e. continuation of the same cognition for a long period of time [where no other object is cognised] is *dhyana*— Read—

Tatra pratyayaikatānatā dhyānam (2)

Forgetting altogether that one is meditating and the object of meditation alone continuing to present itself to one all the while is called *samādhi* as indicated by the following passage :—

*Tadev-arthamatra-nirbhasam sva-rūpaśūnyam-iva
samādhiḥ (3)*

And the three being together i.e. *dharana dhyana* and *samadhi* or 'steadiness of mind' *meditation* and 'presentation of the object of meditation alone with no consciousness that one is meditating' being combined is the same thing as *samyama* (or effective control).

These are the eight parts or aspects of *yoga*. The seventh i.e. *dhyana* meditation from among these is considered in the present i. e. the sixth chapter of the Gītā. On a reference to the order of the various parts or aspects of *yoga* as indicated above, readers would grasp this definitely that while thinking of *dhyana-yoga* it would be wrong to think of it alone to the exclusion of the first six parts. The six parts, *dhyana-yoga* (the seventh part) and the subsequent *samadhi* must be considered together in relation to each other. Thus the sixth chapter of the Gītā can be regarded as considering the *yoga* consisting of eight parts itself in its entirety.

Readers would ask at this juncture :—

Why is the topic of the *aṣṭāṅga-yoga* included in the Gītā ? The answer to the question is that the *yoga* lore is one that enables an individual attain the highest spiritual perfection. Now the sole aim of the Gītā being the highest perfection of an individual or aspirant, it is only meet that the *aṣṭāṅga-yoga* is treated here. In fact, in the Gita this means of spiritual perfection is only briefly treated. For a fuller mastery of the means, it is necessary

to refer to such works as the *Yogadarsana*, *Hathoyoga pradipika*, *Gheranda samhita* etc., but that part of the yoga which is referred to in the Song Celestial is one which every person must needs understand. An aspirant may or may not elect to secure greater mastery over *Yoga*. He is free to do either. But an average person must needs practise the yoga means taught in the *Gītā*. The yoga means of attaining spiritual perfection is very briefly set forth in the *Gītā*. All the same no important aspect is left out here. Let us now consider the relevant items one by one.

ACHIEVING OR MASTERING THE FIVE YAMAS.

*Ahimsā-satya-asteya-brahmacarya-aparigrahaḥ
yamah*

Yogadarsana 2,30.

A man has to follow the five rules: absence of or abstention from injury, truth, abstention from stealing, celibacy and abstention from accumulation of property. To turn now to what the *Gītā* has to say about these five:—

(1) *Ahimsā samatā tuṣṭih tapaḥ¹ danam yaśaḥ ayaśaḥ*

(i.e. *abstention from injury*, equanimity, satisfaction, penance, giving liberally, fair name and name unfair [or evil reputation]).

Gītā X, 5

(2) *Ahimsā-kṣāntiḥ-ārjavam*

i. e. *abstention from injury*, forgiveness and straight

forwardness)

ibid, XIII, 7

(3) *Ahimsa satyam akrodhaḥ tyagāḥ
śantiḥ apaiśunam.*

(i. e. Abstention from injury, truth, absence of anger, abandonment and absence of wickedness).

ibid XVI, 2

(4) *Brahmacaryam ahimsa ca śarīram tapa ucyate*

(i. e. celibacy and abstention from injury—this is regarded as bodily penance)

ibid XVII, 14

In the Upaniṣads too we read—

Yat tapo danam arjavam ahimseti

(i. e. that which is penance, liberality, straight forwardness, abstention from injury)

Chhan. Upa. III, 17, 4

Smṛtir daya kṣantirahimsa etc.

(i. e. memory, kindness, forgiveness, abstention from injury)

Praṇa. Upa. 4

Brahmacaryam ahimsa ca aparigrahaṭṭ ca

(i. e. celibacy, abstention from injury and non-accumulation of property)

Āruṇ. 4

Thus as in the Gītā, in the Upaniṣads too it has been laid down that abstention from injury or *ahimsa* is to be practised by the aspirant. In the citations from the Gītā there is the teaching of the three rules or *yamas* viz.,

‘abstention from injury, truth and celibacy.’ In the Gita there is an instruction about non-accumulation of property given in the words—

Nirāśih aparigrahaḥ

Gita VI,10

(also Tejo Upa. 3

Āruṇey. Upa. 4

Jabalen Upa. 5)

The meaning of non-accumulation of property or ‘*aparigraha*’ referred to here is non-accumulation of the means of enjoyment with oneself. This non-accumulation of the means of enjoyment by the aspirant is in fact one of the principal topics dealt with in the Gita. ‘Remaining unattached to enjoyments’ is a teaching to which great importance is attached in the Gita. That an aspirant should have no attachment to the objects of enjoyment is clearly seen from the following passages in the Gita:—

(1) ‘Therefore, unattached, do you ever carry out your duty. For, a person carrying out his duty *without attachment* attains the highest’

(Read— *Tasmād asaktaḥ satatam karyam karma samācara*

Āsakto hyācāraṇ karma paramāpnoti
pūruṣaḥ)

Gta III, 19

(2) ‘One who knows should likewise carry out his duty, desirous of the preservation of the people’

(Read— *Kuryād vidvān tathāśaktaḥ cikīrṣuḥ*
lokasangrahaṁ)

ibid III, 25

(3) 'With mind not attached, with the self conquered and with longing removed with regard to every object, he attains, by the abandonment [of desire of the fruit of actions] the highest perfection attainable by not-doing of actions ?

(Read— *Asaktabuddhiḥ sarvatra jītātmā vigatasprhaḥ
Naiṣkarmyasiddhim paramām sannyaṣena
adhigacchati*)

ibid XVIII 47

(4) 'Not attached to external objects of contact, the happiness which he wins within himself '

(Vide— *Bahyasparśeṣu asaktatma vindati atmuni yat
sukham*)

ibid, V, 21

(5) *Absence of attachment*, no clinging at all to the son, the wife, the house etc. '

(Vide— *Asaktiḥ anabhiśvangaḥ putra-dāra-grhadiṣu*)

ibid XIII, 9

Thus then in the Gīta too there are instructions given to the aspirant in places more than one that he be not attached to the objects of enjoyment. He who would develop this attitude of not—attachment, would never accumulate the objects of enjoyment with himself. He would never think it worth while hoarding them. Thus the term '*aparigraha*' in the sixth chapter has indicated the supreme necessity of the attitude of non-accumulation of the means of enjoyment. Elsewhere too the mind of the aspirant is attracted to the very purport viz., non-accumulation by speaking of the attitude of non-attachment. We have thus seen that in the Gīta there is the teaching of the

four rules viz., of abstention from injury, truth, celibacy and non-accumulation. To turn next to the teaching of *asteya* or abstention from stealing as contained in the Gita—

He who enjoys objects given by them without offering to them [in return], he is just a thief. Being those who eat whatever is left over after a sacrifice [has been duly performed] that they are, they are freed from all evil [or stains]. Those sinful ones, however, eat sin who cook on their own selfish account [and offer nothing to others]. Read—

Taiḥ dattān apradāya ebhyaḥ yaḥ bhunkte
stena eva saḥ
Yajña—Śiṣṭasīnaḥ santaḥ mucyante sarvakilbiṣaiḥ
Bhunjate te tu agham pataḥ ye pacanti atmakaraṇat)
 Gīta III, 12-13.

Thus does the Gīta describe those who do not give liberally or those who do not help or oblige others by terms such as 'theieves' 'those who steal' etc. The terms are a severe stricture on those who do not follow the virtuous course of conduct laid down in the Gīta. It can be stated that these very thoughts are the thoughts of the Gita regarding '*asteya*, in the dhyana-yoga. This then is what the Gīta has said about the five rules. Let us now turn to the consideration of what the Gīta has to say about the five great rules (*niyamas*);:

CARRYING OUT THE GREAT RULES

'Purity, satisfaction, penance, reading one's own prescribed portion from the Vedas, concentrating one's own attention on Iṣvara or the Lord—these are the great rules

Yogadarsana II, 33,

It naturally follows that the five great rules ought to be properly studied and grasped. To turn to what the Gītā and the Upaniṣads have to say regarding these:—

Regarding purity (Śuddhi or Śauca)

- (1) 'Bath, liberality, likewise *purity*'

(*Snānam dānam tathā śaucam*)

Nyāsa Upa. 4; Katha Śm. 4

- (2) '*Purity*' control of the sense-organs'

(*Saucam indriyanigrahaḥ*)

Skanda. Upa. 12

- (3) 'Waiting upon the preceptor, *Purity*'

(*Ācāryopāsanam saucam*)

Gītā XIII, 7.

- (4) 'Lustre, forgiveness, courage (power to sustain),
purity'

(*Tejaḥ kṣamā dhṛtiḥ saucam*)

ibid XVI, 3

- (5) '*Purity*, straight-forwardness'

(*Śaucam ārjavam*) *ibid*,

XVII, 14

- (6) 'Control of mind, control of senses. penance, *purity*'

(*Śamo-damaḥ tapaḥ saucam*)

ibid XVIII, 42

About satisfaction (*santoṣa*)

- (1) '*Satisfaction*.....from the practise of *yoga*'

(*Santoṣam.....yogābhyāsāt*) Maitri. Upa. VI, 9

- (2) 'Courage (or power to sustain), initiation, (*satisfac*
tion) (*Dhṛtirdīkṣā santoṣaḥ*)

Garbha. Upa. 5

- (3) 'Ever *satisfied*, the one who practises *yoga*'

(*Santuṣṭaḥ satatam yogī*)

Gītā XII, 14

- (4) 'Satisfied with whatever [he gets]'
(*Santuṣṭaḥ yena kena cit*) *ibid* XII, 19
- (5) 'Satisfied just within himself'
(*Ātmani eva ca santuṣṭaḥ*) *ibid* III. 17
- About PENANCE (Tapas)
- (1) 'One's own prescribed portion from the Vedas,
penance, straightforwardness'
(*Svādhyāḥ tapaḥ ārjavam*) *Gītā* XVI, 1
- (2) 'Sacrifice, *penance*, likewise, liberality'
(*Yajñāḥ tapaḥ tathā dānam*) *ibid* XVII, 7
- (3) 'Bodily, ...verbal,...mental *penance*'
(*Śārīram...vāṅmayam...mānasam tapaḥ*)
ibid XVII. 14-16.
- (4) 'Control of mind, control of the sense-organs,
penance, purity'
(*Śamo damastapas saucam*) *Gītā* XVII, 42
- (5) 'Of that [lore], *penance*, control of the
sense-organs action are the mainstay'
(*Tasyai tapaḥ damaḥ karma iti pratiṣṭhā*)
Kena Upa. 33
- (6) 'By *penance* dost then desire to know Brahman.
Penance is Brahman'
(*Tapasā Brahma vijijñāśasva. Tapo Bruhman*)
Tai. Up. III, 2, 1
- (7) 'By *penance* is achieved goodness'
(*Tapasā prāpyate sattvam*) *Mai. Upa.* IV, 3
- (8) 'With evil or sin destroyed by *penance*'
(*Tapasā apahatapāpmā*) *ibid* VI, 4

(9) 'By penance is Brahman secured'

(*Tpasā ciyate Brahma*)

Munda. Upa. I, 1, 8

(10) 'By penance indeed [is] this Self to be attained'

(*Labhyaḥ tapasā hi eṣa ātmā*)

ibid, III, 1, 5.

(11) 'Ṛta is penance, truth is penance'

(*Ṛtam tapaḥ, satyam tapaḥ*)

Mahana. VIII, 1

About one's own prescribed portion from the Vedas

Swadhyaya

(1) 'Do not make any mistake regarding (reading)
your own prescribed portion from the Vedas'

(*Svādhyāyat mā pramadaḥ*)

Tai. Upa. I, 11, 1

(2) 'One ought not to commit any mistake regarding
one's own prescribed portion from the Vedas and the
exposition [of the same]'

(*Svādhyaya-pravacanābhyām na pramaditavyam*)

ibid

(3) 'Reading one's own prescribed portion from the
Vedas repeatedly is penance consisting of words'

(*Svādhyāyā-bhyasanam caiva vāṅmayam tapaḥ*)

Gītā XVII, 15

(4) 'And those performing sacrifices in the form of read-
ing one's own prescribed portion from the Vedas and
in the form of knowledge'

(*Svādhyāyā-jñānaya jñās ca*)

ibid IV, 28.

About concentrating one's mind on the Lord

Īśvara pranidhāna

(1) 'The Lord equally or alike present in all the beings

(*Samam sarveṣu bhūteṣu tiṣṭantām parameśvaram*)

Gītā XII, 2,

Thus it is that both the Gita and the Upaniṣads have stated what they thought proper about these five great rules in several places. It is not necessary to further explain this point. The rules (*yamas*) and the great rules (*ni-yamats*) mentioned and defined in the Yoga-darśana are taken from the Upaniṣads and the Gitā. The rules and the great rules scattered about in these— Upaniṣads and the Gitā—in many places have been collected in two sūtras or aphorisms by Patañjali. The fact that the rules and the great rules are taught by the Gita in several places is what a student of the yoga of meditation should not lose sight of or forget.

‘What are the *yamas* and the *niyamas* meant for? is a question which naturally suggests itself to our mind here. The answer to the question has, therefore, to be given. But it is hardly necessary to give a full or exhaustive answer to the question here. The question related to the behaviour of men—their personal behaviour as well as their social behaviour—the question as to how this two-fold behaviour of men should be, is considered in these ‘rules’ and ‘great rules.’

In their intercourse with others, men should have an attitude free from injury to them, they should not steal, should maintain or preserve truth, observe celibacy. They ought not to have themselves affected by faults such as looseness in sexual relations (or the infringement of the rules of sexual morality) etc. They should not go on pil-ing objects of enjoyments, hoarding them selfishly. Having imbibed these five rules so as never to forget them, having seen to it that they leave an indelible impression on their mind, should men carry on their social dealings.

In regard to their personal conduct, men should re-

member the five rules: They should themselves be pure and keep their places pure. They should ever remain satisfied—never once letting themselves to be dissatisfied. They should increase their power to bear excesses of heat and cold. They should master the various branches of knowledge and should be devoted to the Lord. These rules are best suited to all for their individual or personal conduct. If followed properly, they would definitely lead to a man's as well as a society's elevation.

PRACTISING YOGIC EXERCISES

(*Āsanābhyāsa*)

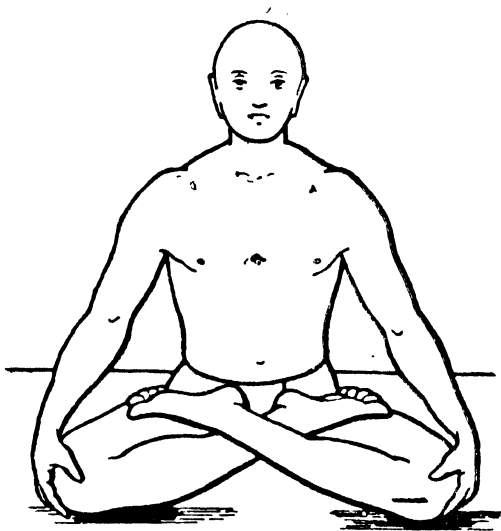
'That which gives steadiness and comfort is *āsana*.'

[Vide--*Sthira-sukham āsanam*] *Yogadarśna* II, 46

The evidently means that the yogic exercises regularly gone through make our sinews stronger and enable us to be happier, more at ease with ourselves. This comfort or happiness is the comfort or happiness of sound health. About the *āsanas* or yogic postures, there is not much stated in the Gita. For, in the Gita, only the *āsana* or posture necessary for meditation is described. Here there is no use describing other postures necessary for health. There is no necessity felt to set them forth in the Gita. Information regarding them should be sought and gained by the readers from other works on Yoga. Here, it is necessary to understand the general means of attaining mastery over *yoga* which is treated in the Gita:

"Having arranged one's seat in a pure place—seat which is steady, neither too high nor too low, with a piece

of cloth on Kusa grass and deer skin on the latter,—seat which is soft and comfortable one should occupy it and having kept one's back, head and neck in a straight line having kept them steady, having made the mind one-pointed, having controlled the functions of all sense-organs, having checked the mind, having fixed at on the highest Lord, one should meditate on the highest Lord himself."



PADMĀSANA

or

Lotus Posture

(Vide—Śucau deśe pratiṣṭhāpya sthīram āsānam

ātmanah

Natyucchritam nātinīcam cailajinakūśo ttaram 11

Tatraikāgram manah kṛtvā yatacittendriyakriyā

Upaviśyāsane yunjyāt yogam ātmavīśuddhaye 12



SIDDHĀSANA

*Samam kāyaśirogrīvam dhārayan acalam sthiram
Mānaḥ samyamya maccitto yukta āsita matparaḥ* 13)

Thus for this yoga of meditation it is necessary to practise the comfortable posture 'sukhāsana' or any other similar posture. But the postures to be practised for the comfort or the well-being of the body are different from this. Those the readers can learn independently of the Gītā from other works on Yoga.

REPEATING THE CONTROL OF BREATH

(*Prāṇāyāmābhyaśa*)

'When that is there, interrupting the course of inhalation and exhalation is *prāṇayama*.'

*Tasmin sati śvāsa-prāśvasayorgativicchedaḥ prāṇa-
amaḥ*) Yagadarśana II, 49.

The steadiness resulting from the stopping of the course of inhalation and exhalation is termed '*prāṇayama*'. There are many ways of practising this '*prāṇayama*' and they are dealt with in the works on the Yoga system. In *prāṇayama* an amount of importance attaches to the '*kumbhaka*'. By '*kumbhaka*' the pores in the entire body are all purified and they are thus rendered fit for their work. This is a gain which is more important than all others. This enables a person to be long-lived and healthy. There are many other advantages too accruing to a person practising the *kumbhaka*. But it is not necessary to deal with them here. In the Gita also at IV, 29 and 30 there is a description of the control of breath. Readers should refer to the same as that is all that is said regarding the con-

control of breath in the work.

By the control of breath the unsteadiness of the breath is stopped. It is rendered steady. For this purpose only is the repetition of the control of breath — practising control of breath regularly taught here. When the breath becomes steady, so does the mind too. For, the breath and the mind are related to each other. In so far as the yoga of meditation is to be practised, the steadiness of the mind must be ensured. There are a number of means of securing this steadiness of mind. But the control of the breath is the most important among them. From this viewpoint is the control of the breath mentioned twice in the Gita.

REPETITION OF 'PRATYĀHĀRA'

"Withdrawing the sense-organs from their respective objects and making the mind inward-wending and fixed on the nature of the Self is *pratyahra*." Yogadarsana II, 54.

It is the very nature of the sense-organs that all the sense-organs are attracted to their objects. It, therefore, becomes necessary to put a stop to this tendency of the sense-organs and make them inward-wending. For, thus is the fickleness or the unsteadiness of the mind removed. For in the external objects is the capacity to make the mind unsteady. If the mind is attracted to them, it would be more and more unsteady. If, however, it turns away from them, there remains no cause for its being unsteady. Hence is the exercise of this *pratyāhāra* absolutely nece-

ssary for the yoga of meditation. After this is to be practised repeatedly 'dharāṇa.'

REPEATED PRACTICE OF 'dhāraṇa'

'Restriction of the mind to one place or object making it steady there, is called *dharāṇa*' (*Sva sva viṣayā-samprayoge cittasya svarūpānukāra iva indriyaṇām praty-āhārḥ*) Yogadarsana II, 54. *Dhāraṇa* or steadying the mind is the same thing as keeping a picture, an image, an object or a part of an object in front of oneself and not allowing the mind to swerve from there. Readers should grasp at this stage that an humble beginning of the yoga of meditation is made here. For, *dhyana* is the name given to the enhanced stage of the practise of *dharāṇa* Vide Yogadarsana III, 2 which follows.—

REPEATED PRACTICE OF MEDITATION

The state of being engrossed in that experience, of being one with it, is called '*dhyāna*'.

(*Tatra pratyayaīkatanata dhyanam*) Yogadarsana III, 2

The experience that one has in *dharāṇa*, small in quantity, gets itself confirmed in *dhyana* or meditation. As an instance it may be pointed out that if we begin to concentrate our attention on some constellation at night, for some time, to start with, our mind does not get itself fixed on it. The mind is seen to be moving here and there. But when the mind would have itself concentrated on only one constellation, only that constellation would be seen to the exclusion of all others and the experience of the per-

son who is thus trying to have his eyes concentrated would make him feel that there is only one constellation in the sky, that the rest is but a vast blue expanse. The experience of such a nature when only one constellation is perceived typically illustrates what may be called the state of being engrossed in, merged in the cognition, the self-same cognition continuing all the while that the experience endures;—this itself is meditation. This forms, as already stated the seventh part of the system of yoga which consists of eight parts. This same is envisaged in the sixth chapter of the Gītā. This itself is called '*dhyāna-yoga*.' Naturally there are the six earlier parts of this yoga which precede this the seventh and the readers are expected to study them. Only then could this *dhyāna-yoga* be understood and mastered. If a person neglects or leaves out these preliminaries to the *dhyāna-yoga* and begins pursuing the *dhyāna yoga* all of a sudden, no one can guarantee the success of his endeavour. Those, however, who first complete the earlier six parts and get themselves duly qualified so far as the preliminaries are concerned definitely would be on the path of progress. This would enable the readers to grasp the extreme necessity of the preliminary preparation for being able to secure the highest spiritual perfection. Readers would, it is hoped, be thus in a position to appreciate the importance of the *dhyāna-yoga*.

PRACTISING THE YOGA OF MEDITATION

As it has been taught in this chapter that the *dhyāna-*

yoga be practised by the aspirants, it becomes necessary hereafter to think about that very dhyana-yoga. Before all else one must get ready the right kind of seat for the yoga. Here 'seat' signifies that which the aspirant is going to occupy. This is not the asana in the form of the exercise of *aṣṭāṅga yoga* referred to earlier. An explanation regarding how a seat is to be arranged, according to the Gīta has been given to some extent in an earlier section. If is but meet to get the right kind of seat made ready for the aspirant by strewing the *darbha* grass, spreading deer-skin on it and finally spreading a clean piece of cloth on it, taking care that the seat so made is neither too high nor too low. This is quite convenient to the aspirant (Read—Gita VI, 11-13). Occupying such a seat, with his mind one-pointed, the aspirant should carry out his yogic practice so necessary for his spiritual elevation. At the time he is doing this, the aspirant should be moderate in his eating and movements.

(THE YOGI) WITH THE RIGHT KIND OF FOOD AND MOVEMENTS

"Of the one who eats too much there is no *yoga*, nor again of the one who eats not at all. Of one whose eating and movements are the right kind (i. e. moderate), whose activities are of the proper kind, whose sleep and waking condition are as they should be (i. e. neither too long nor too short in duration), the *yoga* becomes the destroyer of unhappiness. By the person who has not exercised control

over his self, the yoga is very difficult to be secured—this is My opinion. By the one, however, whose soul is under his control, it can be secured by using the right kind of means." Gita VI, 16, 17 and 36. The aspirant should thus be moderate in what he eats in his movements and in all his activities. He should not indulge in any irregularity. Keeping himself awake, sleeping, eating, drinking, being active—in all these respects he should be moderate. He should control himself. Only such an aspirant succeeds quickly in securing the highest spiritual perfection. He, however, who is without self-control, achieves no perfection. Hence a person who is practising the yoga of meditation should not indulge in any excesses. For the efforts of a person who indulges in excesses are never crowned with success. It is necessary for the aspirant to remember these limits or bounds within which he must keep himself.

THE UNSTEADINESS OF THE MIND

By practising the yoga of meditation is ensured the steadiness of the mind. The human mind is extremely unsteady. It refuses to be one-pointed. In order just to make it one-pointed has the *yoga* to be practised.

'The mind, O Kṛṣṇa, is unsteady and causing agitation (*pra-mtahi*). I consider the control of the same very difficult to achieve, even like that of the wind. Undoubtedly, O long-armed one, the mind is very difficult to control, fickle. But by repeated application, O son of Kuntī, and by the absence of attachment, it is brought under

control. Those places, those various objects in the direction of which the mind, unsteady and fickle as it is, starts to wander—from those various places or objects, having controlled it, one should bring it under control within oneself.' VI. 34-36.

It is a fact that due to its unsteadiness the mind is very difficult to be controlled. It agitates and disturbs. By repeated application, by keeping the mind away from its objects, it can be brought under control. Making the mind one-pointed is as difficult as to control the element of wind. But by repeated endeavours that does become possible. Due to its fickleness the mind wanders in many places. But from all places where it tries to run it must be brought back and made steady in its earlier position. If this effort is repeated a number of times, it is possible to have the mind rendered one-pointed. This yoga of meditation has thus to be practised.

The seat, therefore, should be arranged as indicated earlier. Occupying the seat, one should fix one's mind on some object. If the mind wanders elsewhere it should be brought back from there. Steadying it and causing it to be riveted on one object is itself the practise of *yoga*. A repetition of this leads a man to the mastery over the discipline. This process includes within it the whole of the practice of the *yoga*. Readers should grasp the process carefully and practise the yoga accordingly.

VIEWING EVERYTHING ON COMPARING
IT TO ONE'S SELF.

The habit of viewing everything on comparing it to one's self, interpreting everything in the light of what one would feel if one were affected by any happening one-self is essential for the complete mastery over the yoga of meditation. In the absence of such a habit, no *yoga* would be mastered. With the purpose of bringing this out has this been said—

‘He, O Arjuna, who sees evenly everywhere, by comparing to himself, whether it be pleasure or pain, that one is regarded as the greatest *yogī*.’

Gītā VI, 32

Such a *yogī* who knows how to view everything in keeping with ‘*atmaupamyabuddhi*’ is far superior indeed to one who meditates on some divinity, who makes his mind one-pointed; who observes the rules (*yamas*) and the great rules (*yamas*). For, seeing everything with equanimity is the main characteristic of the yoga. This itself is called the perception, or better, realisation of Brahman everywhere. Only by looking at all as ourselves does this view get itself properly developed.

The habit of viewing everything in comparison with oneself is beneficial to a very great extent even in dealings social, political and religious. On the cultivation of such a habit a man is able to decide how he should behave. ‘Like myself, all others are capable of experiencing pleasure and pain, all others are affected by pleasure and pain,’—as soon as such a thought presents itself to a person's

mind, his cruelty wickedness etc. disappear. As long as a man feels that he alone is affected by pleasure and pain, not others, he goes on behaving cruelly and wickedly. A little bit of reflection would enable a man to understand that the whole Code of Duties and the entire Code of (social) Behaviour (*Dharmaśāstra* and *Ācāraśāstra*) have arisen out of this habit of viewing everything in comparison with one's self. The code of duty minus this habit of viewing everything in comparison with one's self would amount practically to nothing i. e. to an absence of any Code worth the name. So great is the importance of the habit.

EQUANIMITY

Equanimity like the habit of viewing aught in comparison with one's self is seen to be having supreme importance in the practice of the *yoga*. None can practise the *yoga* of the meditation in the absence of equanimity. If a man begins to practise the *yoga* of equanimity and yet fails to attain equanimity, he would not reach the highest spiritual perfection. Equanimity is described in so many places in the *Gītā* and even in this the sixth chapter it has been stated of a man of equanimity that—

‘A person possessed of equanimity towards acquaintances, foes, intimate friends, objects of hatred, saints, sinful persons, those who maintain a middling kind of attitude, those who are indifferent, relatives and strangers—(such a person) far excels (all others).’

VI, 9

It is natural on the part of a man—an average man—to love his friends, to conceal the faults of these latter, to hate his enemies and to regard the merits of the enemies as faults. This is obviously not what can be called equanimity. This is partiality. As a result of the fact that people are seen to be unmindful of the faults of their own sons while they are very particular about detecting as well as magnifying those of the sons of others, there is so much evil that is encouraged in the world. To prevent this encouragement and ensure the development of merit or excellence, it is absolutely necessary to have equanimity.

The habit of viewing everything in comparison with one's self removes all struggles and conflicts in the world and equanimity destroys hatred, root and branch. It then follows as a matter of course that these two viz, *atmaupamya buddhi* and *samadr̥ṣṭi* are very essential for the welfare of the human world. Hence has the Song Celestial given instruction to the *yogī*, at this stage, that he should develop them both, that he should follow the behests of them both.

GIVING AWAY THE FRUIT OF ACTION

Not to have any desire, let alone greed, for the fruit of one's action occupies so important a position in the discipline of *yoga*. 'Yoga' itself signifies act done with skill. Whatever the act one does, one necessarily gets some fruit—good or bad—thereof. Whether the fruit is good or bad is another matter. This, however, is definite viz., that one who does something gets the fruit thereof. As fruits of

acts are obtained as a rule, it is in a way natural for the aspirant to wish that the fruits of his actions would accrue just to him and that he would get the opportunity of enjoying the same. But this very desire for the fruits of his actions is harmful to the mastery of the *yoga* and so has it been said—

“Without resorting to the fruit of action, he who carries out his duty—that one is both a *sannyāsī* and a *yogī*”

Gītā VI, 1.

To be a *yogī* then it is absolutely necessary to carry out actions without, however, retaining the fruits thereof and dedicating the same for the benefit of all. Regarding absence of attachment, this is what is said in this chapter—

- (1) *Nirāśīḥ* = Without any hope or expectation;
free from the desire for fruit VI, 10.
- (2) *Aparigrahaḥ* = He who does not accumulate
means of enjoyment. *ibid*
- (3) *Sarvakāmebhyaḥ nisprīhaḥ* = Altogether free
from the desire for enjoyment. VI, 18
- (4) *Samkalpa-prabhavān kāmānstyaktvā sarvān
aśeṣataḥ* = Having abandoned totally the desires
arising out of intentions. VI, 24
- (5) *Śāntarajas* = With the desire for enjoyment,
the influence of the *rajas* element subdued or
destroyed. VI, 27

Thus this large number of passages is teaching not to

retain the fruits of actions with oneself for enjoyment of the same. Here an instruction has been given not to resort to the fruit of action (*karmaphalam anāśritah*). Do not resort to the fruit of action for selfish purposes. For, the fruit is bound to airse. If it does not remain with the person responsible for a given action, it is sure to go to some body else. The question viz, to whom would the fruit go, is very important:

- 1 *Karma-phala-sannyāsa* = To keep the fruits of actions in a safe (*sam-nāyasa*) place in the form of a deposit
- 2 *Karma-phala-dāna* = to give away the fruits of actions with some specific purpose
- 3 *Karma-phala-tyāga* = Not accepting the fruits of actions in the absence of a specific purpose
- 4 *Karma-phala-samarpaṇa* = Dedicating the fruits of actions [to tohers' welfare].

There are two beings or *puruṣas* in the world—(1) the individual and (2) the society. Every action that a person does yields a fruit either to the individual or to the society. If an individual retains the fruits of his actions, they would remain with the individual. If, however, an individual does not keep the fruit with himself or herself, it would go to the society. For intance in a village where there are hundred persons and a thousand trees with fruits on them, each person would have ten trees. Every person can well tend ten trees. If a person does not accumulate the fruits of the ten trees which are his share, they would belong to the

whole village and would be distributed among the villagers. Obviously then the fruit of an action done would belong to either the author or the society. In no case would the fruit be destroyed altogether. This is what the readers should understand. Hence the author of an action would either personally enjoy the fruit of the action he does or else he would deposit it with, give it away to, dedicate it to the society. Under no circumstances would the fruit of action be destroyed.

A man serves somewhere and thus earns his wages or salary. This very salary or money earned as wages is the fruit he has secured. This he should either keep with himself for enjoyment or else he should dedicate it to a national organisation for the good of all the people. Thus if the fruit does not remain with an individual it passes over to the society, but it does not perish. If it remains with an individual for enjoyment, the responsibility to keep it safe would have to be shouldered by the individual. Thus would the anxiety of the individual be increased. There would ever be the fear of theft or looting etc. Thus the heart would be disturbed and not one-pointed. It would thus have no peace. Hence it is that the fruit of action which is the cause of many kinds of worry should not remain accumulated with any individual. On this very account has it been said in the Gītā that an individual should perform action but should not resort to the fruit thereof (*anāśritaḥ karma-phalam*). He should not accumulate means of enjoyment but instead should give away the

fruit for the benefit of all (*karma-phala-tyāga*). For, in the good of all is the good of an individual. If the happiness of the entire nation or the whole village is increased, an individual's happiness too is increased along with it. For, the national organisation would protect the whole nation, and the village organisation would look after the good of the whole village. Thus every individual will be properly fed and protected. why then should any individual be anxious about this? Thus in keeping with the teaching of the Gītā the entire administration of a kingdom or a state takes a different and noble form. This is the '*bhāgavata*' administration or divine administration where the state itself looks after every individual and makes arrangements for the feeding and protection of all citizens. Every individual is entitled to perform its own duty as skilfully and perfectly as he or she can. The fruit of the action (or duty) carried out is what belongs to the entire society. In such a state or under such a system of government it would be possible for a large number of men to practise this *yoga*. For, here everyone is not worried or full of anxiety. For those, however, who go on accumulating means of enjoyment, this *yoga* is very difficult to carry out —nay impossible to practise. For, every one would be busy only accumulating means of enjoyment. How could they under the circumstances get any time for practising *yoga*?

The readers must have been able to follow here the idea of the abandonment of the fruit of action in its entirety. *Karma-phala-tyāga* or the abandonment of the

fruit of action is a mention of, indication of, a special kind of administration or state. When man would bring into being such a state, all would find their existence and maintenance quite pleasant or happy. Everyone would then get full scope for practising *yoga* and all would then get a much greater amount of happiness than is obtained under the present one-sided state or administration.

In the Book of Devotees (*bhakta-gāthā*) it has been stated that the devotees carry out the duty of the lord or duty laid down by the lord and that the lord looks after them and does himself manage to see that they get their maintenance quite easily. This is nothing but a description of this 'divine state.' Every individual should carry out the duty of the society with the idea that he or she is but a part of the society. He (or she) should identify himself (or herself) with the society. And the society in its turn ought to help every individual live. The purport of all the stories to the effect that lord Śrī Kṛṣṇa would Himself look after the maintenance of the devotees is precisely this. All people used to practise the yoga of equanimity laid down in the Gītā. None were desirous of (selfish) enjoyments. Lord Śrī Kṛṣṇa was Himself looking after these devotees. Their maintenance was a concern of the Lord himself. As the yogīs are free from desire, their needs too are very few. At present due to the increase of the desire of enjoyments, the number of necessities too has increased and as the number of necessities has increased, the amount of unhappiness people are required

to suffer too has increased. The sole remedy to remove the misery is that in the form of the *karma-phala-tyāga*.

If the readers would think of the life led by the *yogīs* possessed of equanimity, they would be able to form an idea in their own minds regarding this unparalleled state. In this state all the citizens would be faithful followers of the rule of equanimity, or better, the principle of equanimity, expounded in the Gītā and that kind of state alone would be able to give the maximum amount of happiness to all people. It is hoped that those who study the Gītā would endeavour to bring such a state into existence—which would be an ideal state indeed—and would strive to translate into action the discipline or path taught by the best of persons (*Puruṣottamayoga*). The *yoga* of meditation (or *dhyana-yoga*) is only a part of the *Puruṣottamayoga* taught in the Gītā—a part which helps an individual bring about his own elevation. It is on this very account that in the absence of the abandonment of the fruit of actions no *yoga* taught in the Gītā can be mastered. If people do not abandon the fruits of their actions, and if everybody strives to accumulate the means of enjoyment, the state mentioned above would not even so much as come into existence.

GIVING UP INTENTIONS

(SAMKALPATYĀGA)

The abandonment of the fruit of actions is vitally connected with the abandonment of intentions. For,

unless and until there is the abandonment of intentions, there can be no abandonment of fruits of actions. Now among intentions a large majority consists of the intentions of enjoyment. Hence has it been taught again and again in this chapter that—

‘None who has not given up intentions can ever be a *yogi*’. VI 2

‘When one is not attached to the objects of the sense-organs or to actions, then, he who gives up all intentions is described as a *yogī*’. VI, 4

‘By one, however, who has not controlled his self, *yoga* is difficult of being achieved.—this is My view’ VI, 36

Here it is brought out distinctly that in order to be able to give up all intentions, the very idea of enjoying the objects of the sense-organs and the fruits of all actions must be given up. Here the very root of the desire of enjoyment is destroyed. Even like a boy that is seen to be in a condition of joy, without being affected by any desires, as is only natural in that stage of life, without any thought of enjoyment so much as crossing his mind, a man must be able to lead his life in a manner free from all desire. This stage can be reached only by the abandonment of intentions. There is no other remedy or means for the purpose.

ACTION AND CONTROL

For the mastery of *yoga* actions must be performed and yet the sense-organs must be controlled. In the begin-

ning or the initial stage there is a great necessity of action and later there is a very great necessity of the control of the senses. In this connection has the following been said in this chapter —

‘For a man who is trying to master the yoga discipline action is very useful and for one who has already mounted on high—who has mastered the *yoga*, there is a supreme necessity of controlling the senses’ VI, 3

In fact action and control are both means which are ever useful in the discipline of *yoga*. But in the initial stage it is action which is particularly useful and in the later stage it is the control of the sense-organs which is more useful. In the beginning there are many measures to be adopted for the purification of the mind (*vide-vigata-kalmaṣaḥ*). As a result of these measures having been adopted, when the heart will have become pure and steady, the *yogī* with his heart at peace would no longer find action necessary to that extent. He would not, in that state, depend upon external means. That which is called ‘*Śama*’ or making the sense-organs full of peace or without any disturbance or ‘control’ or more fully—‘the pacification or control of the senses,’—that inner means is at the time highly necessary for the aspirant. In this sense are described both the stages of the aspirant, the initial and the final. A consideration of these would be of immense use to the readers who want to know about the means to perfection. What is called as *śama* here may alternatively be called as *indriya-damana* too. The control of the sense-

organs is itself the beginning of *śama*. Instructions imparted in this chapter in this connection are such as should ever be borne in mind—

1 *Vijitenāriya jītātmā*—An aspirant should conquer his sense-organs by special efforts i. e. he should bring them under control rather than being under their sway himself.
VI, 8

2 *Yata-cittātmā*—The mind and the self should be controlled. One should keep one's mind under control.
VI, 10.

3 *Manah samyamya*—Mind should be controlled.
VI, 14

4 *Niyata-mānasaḥ*—Mind should be kept under control.
VI 15

5 *Yata-cittaḥ*—One should have one's mind under control.
VI, 19

6 *Manasā indriya grāmam samantataḥ viniyamya*—
'One should control with one's mind all one's sense-organs from all sides.'
VI, 24.

Thus have been given the instructions about the control of the mind, the control of the sense-organs and the control of the self. This is the effort to be done for the achievement of spiritual perfection in its initial stage. This has to be resorted to with perseverance in the beginning. Later the effort begins to be fruitful of its own accord. Only those who would try to bring the sense-organs under control would get an idea of their impetuosity. The attainment of control over them therefore, has to be done

very carefully and cautiously. The achievement naturally deserves to take place by slow degrees—

“With intellect helped or supported by courage one should desist [from objects of enjoyment] by slow degrees and having made the mind steady in the self one should not think of aught else” Gītā VI, 25.

This is the way of attaining control. In case this is mastered, mind becomes full of peace, steady or firm and satisfied. But if some one, instead of mastering this means steadily or gradually, tries to bring an extraordinary amount of pressure on the sense-organs, the consequences will be altogether contrary to what is desired, it is not actually disastrous. For, under such circumstances, the sense-organs get themselves agitated by the idea of revolting against the pressure and thus the aspirant loses the peace of his mind. Hence it is that just as the wild beasts such as lions, tigers etc are tamed slowly and by methods where there is greater emphasis on love than on force, these sense-organs too must be conquered slowly and by a method calculated not to be too sudden and violent.

To take a concrete instance: supposing it is the sense of taste that is to be conquered. In the first instance attention must be paid to what the sense of taste relishes. Then behaving in a manner not violently opposed to the sense, and yet slowly but surely establishing control over its activities, one must ultimately secure perfect control over it. Similarly efforts to bring other senses under con-

ontrol must be made. There must not be any kind of inordinate insistence shown. Love and determination would be much more useful.

A LAMP IN A PLACE WHERE THERE IS NO
WIND BLOWING.

Thus trying to secure control over the senses in the manner indicated, in due course, does one reach the stage where one's experience is that one's heart is steady. The Gītā compares this state to a lamp in a place where there is no wind blowing (*nivātastha dīpa* VI, 19). Like the flame of a lamp which burns steadily in a place free from wind, the mind of this *yogi* having become full of peace is lit up—i. e. experiences the highest that can be experienced by it. A lamp cannot give all light it is capable of giving so long as it is disturbed by breezes or gales. It is sometimes so much disturbed by a gale that one begins to doubt whether it would continue to burn at all. But just think of a lamp burning in a place where there is no disturbing wind. It keeps on burning in the fulness of its lustre. This is what precisely happens to be true of a mind under control. The mind of an ordinary person is fickle and so long as this fickleness continues, it can not in any way show its own might or greatness. But the mind of a man, rich in possession of his spiritual endeavours, is at peace, steady and satisfied and, therefore, capable of great things. If these things are properly grasped by a reference to our everyday dealings, readers would easily understand the importance of the

steadiness of the mind.

RESORTING TO SECLUSION

(*Ekānta-sevana*)

For the attainment of spiritual perfection, resorting to seclusion is highly necessary. In the initial stages, it would not be proper for the aspirant to go to huge assemblies. If he were to do so, his mind would be disturbed. Hence hath the Gītā declared—

Rahasi sthitah—A *yogī* should stay in seclusion, should remain in a place away from the madding crowd. VI, 10

Ekāki—The *yogī* should remain all alone.

If there are many other men in close vicinity with the aspirant, his mind would get itself disturbed in the initial stage. Hence has the instruction been given that he should resort to seclusion. It is necessary to remember here that even if a number of pupils be staying in the hermitage of a common spiritual guide, that hermitage too would be called as seclusion. There is an amount of disturbance caused to the mind by the contact of persons in a city or crowded place; there is none however caused in the company of the inmates of the hermitage who are all aspirants. This consideration would enable readers to understand the purport of seclusion. In the course of achieving spiritual perfection there does come a stage when staying with the inmates of the hermitage too causes difficulties. But with the exception of that stage, the company of the inmates of a hermitage is found to be

very useful—conducive to the spiritual progress of the aspirant.

In the company of the citizens, however, there are so many disturbances that it becomes very difficult to count them. City-life is from the point of view of the achievement of spiritual perfection fraught with an amount of harm. As there are too many persons staying in a small area—huddled together as it were—the air in the city becomes impure and thus it becomes impossible to practise breath-control there. As there are many germs or *bacteria* of diverse diseases in the city—area, there is a great danger to which those who stay there are exposed, viz; of contracting one or the other of those diseases through infection. And there are hundreds of other causes of disturbance to an aspirant there such as dramatic performances, ribald shows, the din and confusion of musical instruments out of number. On this account has the instruction been given here that at the time one is trying to attain spiritual perfection one should necessarily resort to seclusion. And the instruction, no one would dispute, is absolutely right. If in consonance with the teaching of the Gītā the 'divine kind of state' be established, there would be no disturbance of city-life present in that state. But people of the present age are not so fortunate as to live in that sort of state and hence for them the instruction of resorting to seclusion is the right instruction.

PUTTING UP WITH THE PAIRS OF OPPOSITES

In the attainment of spiritual perfection a special

importance attaches to putting up with the pairs of opposites. In fact there is the possibility of getting immense advantage as a result of putting up with the pairs of opposites—and this is an advantage that all can get. For instance, it is a matter of common experience that many are seen to be incapable of putting up with the un-evenness of the seasons i. e. the inclemencies of weather such as extreme cold, extreme heat, rain, frost etc. As a result many are affected by illness at the time of the change of seasons. Now this very illness which affects many at the time of the change in seasons is an indication of the absence of the capacity of putting up with the pairs of opposites as shown by the body. This is true of all other pairs of opposites too. If a man has the capacity of putting up with the pairs of opposites, the inequalities of weather conditions at the time of the change in seasons would not affect him in any way. There are thus many advantages a man gets as a result of putting up with the pairs of opposites even from the point of view of health. These advantages are experienced even in other dealings in our every day life.

Gain and loss, victory and defeat, honour and disrespect—these are other instances of the pairs of opposites. Putting up with these too proves to be of great advantage to ordinary men. Those weak men who cannot put up with these pairs of opposites go mad on being required to face defeat, dishonour or insult, loss etc and their brain loses its capacity as a result of this. In extreme cases such men die as a result of the defeat they are required to

sustain. The unbearability of the pairs of opposites—or rather the incapacity to put up with them—brings a heavy loss in its train whereas the capacity to put up with the pairs of opposites makes a man free from fear and he can then remain firm in the stand he has taken. Victory does not make him dance in glee nor does defeat make him despair. Under either of the circumstances, he remains firm in the execution of his appointed duty. Only such a man capable of putting up with the pairs of opposites attains a very high position in this world. Hence the insistence of the Gītā on imparting as a very important instruction the mastery of *yoga*—

‘BEAR PATIENTLY THE PAIRS OF OPPOSITES.’

(*dvandvas*)

The word *dvandva* signifies a battle too.

‘Bear the pairs of opposites’ thus means ‘bear the battle—fight the battle well—i. e. do not be wiped out in the battle, come out successful in the battle.’ Bearing the battle means acquiring such strength as to ensure success in it, to come out triumphant in it. Every person in this world is required to face a battle or it is better to understand that every man is ever standing on the battle-field [of life] and hence he must bear the battle well i. e. he must do his utmost and come out triumphant in it. Whatever wounds are inflicted by the weapons of the opponent in the battle must patiently be borne. One must not fall a victim to them.

On a little bit of reflection readers would be able to see for themselves that there are a number of battles going on—battles between individual and individual, battles social, battles political, battles against diseases. Man is constantly required to fight them. To come out successful in these battles men must be able to combat the pairs of opposites effectively. They must increase their capacity to do so. Otherwise men would be defeated in no time.

But human dealing is taking a different form to-day. A gentleman of the twentieth century puts on a number of clothes and as a consequence the capacity of the skin to put up with heat and cold is lessened. Men from forests—forest tribes—do not wear clothes and, therefore, they are not troubled by heat and cold to the extent to which people staying in big cities are.

Whether it be summer or winter they are healthy and full of joy. Readers should understand that the same holds good, *mutatis mutandis* of the other pairs of opposites too. A yogī must of needs learn to put up with the pairs of opposites. Otherwise his mind would all the time be busy fighting them thus finding very little time, if any, to be one-pointed. On this account has it been said in the Gītā—

1 'With equanimity (*samāhitah*) in heat and cold, pleasure and pain, [and] similarly in honour and dishonour' VI, 7 and

2 'Even-minded with reference to a lump of clay, a stone or a lump of gold' VI, 8.

Extraordinary is the greed of men in regard to gold. Their cupidity is incalculable. To see a lump of clay and a lump of gold evenly i. e. as Brahman is very difficult. At the same time it is obvious, that if an aspirant cannot see them evenly, he never would be able to reach the highest spiritual perfection. A man who is avaricious because of his fondness for gold can never have himself elevated. Putting up with the pairs of opposites such as clay and gold is far more difficult than putting up with the pair of opposites such as heat and cold. Many have been the 'renouncers' (*sannyāsins*) who have fallen a prey to this temptation and thus fallen off spiritually. On this account ought men to bear the pairs of opposites and bear them courageously. It is easier to put up with pain or grief than putting up with the comfort and luxury made available by wealth. For, all means that can be had with money gradually lead men to a state of weakness. Thus devoting their thought to this subject-matter and mastering the principle of fighting bravely the pairs of opposites and understanding the importance of the same, the aspirants should put the same into practice.

Jñāna and Vijñāna

(Realisation and knowledge)

For attaining perfection in *yoga*, it is extremely necessary to acquire both realisation and knowledge. (*Mokṣe dhiḥ jñānam*) Determination to secure salvation is *jñāna* or 'realisation' and all other knowledge i. e. knowledge of other branches of knowledge is *vi-jñāna*. This includes the totality of knowledge. In the seventh and the ninth

chapters of the Gītā *jñāna* and *vi-jñāna* are stated at full length. In many other places too this topic has occurred on a number of occasions. The specific knowledge of the physical sciences in its entirety as well as the entire body of the spiritual knowledge is included in this. Those who are trying to master the yoga or attain the spiritual perfection must necessarily grasp the secret of this. Thus would they easily master the discipline and benefit immensely thereby. The benefit derived by a man rich in possession of *jñāna* and *vi-jñāna*, can never be secured by an ignorant person. On this account has it been said that—

I 'Jñānavijñāna-trptātmā [you would win the purest state] having been satisfied by *jñāna* and *vi-jñāna* [having become free from the inauspicious]. VI, 8

2 'Jñānam vi-jñānasahitam yajñātvā mokṣyasesubhāt' i. e. Having secured realisation and specific knowledge you would be free from the impure (mundane existence). IX, 1.

The form of knowledge is that of light and the form of ignorance is that of darkness. Just as there is the way going through light which is easily seen, during night when it is dark in all sides it is *not* easily seen unless one takes the aid of a lamp. Similarly does the pilgrim wishing to reach the City of Brahman wish to traverse his path through the darkness of this mundane existence. The work of showing the path to him is accomplished by the lamp of knowledge i. e. knowledge of the various sciences.

Hence it is that a man possessing *jñāna* as well as

vi-jñāna, an aspirant possessed of both these, traverses his path without any obstruction and safely reaches the City of Brahman. Readers should grasp that the path of the *Gītā* as indicated here is the path of knowledge, that an ignorant person cannot effect any progress on this path.

UNINTERRUPTED APPLICATION

An aspirant must ever apply himself to the discipline of *yoga* i. e. he must not give up the means viz; the *yoga* in the middle, even before the attainment of the highest spiritual perfection. To make a beginning on some day and then to give up the discipline for a few days later, to resume it after some time only to give it up for another few days, is not the proper way of mastering the discipline. Though even this is bound to be of some use to an aspirant, he never would be able to reap the highest benefit by resorting to this means. Hence one must ever apply oneself to the discipline, apply oneself to it continuously till the perfection is attained. Nothing else should be undertaken in the middle. If at all anything is to be done, it must be what is helpful to the *yoga*. Nothing opposed to the mastery of the *yoga* should be gone in for. Hence hath the Song Celestial declared—

‘Remaining in a secluded place a *yogi* should ever apply himself [to his discipline]’ VI, 10

‘Thus ever applying himself [to his *yoga* discipline] with his mind well under control, the *yogi*...’ VI, 15

‘Thus ever applying himself [to his *yoga* discipline]

the *yogi* free from taint'

ibid, 28

'With mind not dejected, that *yoga* should definitely be practised'.

ibid, 23.

The words '*sadā*' '*satatam*' in the verses cited above meaning 'ever' or 'always' are specially noteworthy. For only thus i. e. when the *yoga* is practised uninterruptedly for a long period of time can spiritual perfection be attained. Otherwise the possibility of perfection being secured would be made more and more remote. The greater the break or interruption in practising *yoga*, the greater the danger of perfection being rendered remote. In order to remove the doubt—what would be the state of those who would not be in a position to practise *yoga* uninterruptedly?,—the answer is given:

'The aspirant trying with an amount of effort having become free from taint and having attained perfection (in i. e.) after many births, attains the highest position'

VI, 45

Here has been indicated the graded spiritual elevation of those who by degrees go on getting more and more mastery over *yoga*. Thus the goal reached and the manner in which it is reached by both kinds of aspirants—those who practise *yoga* uninterruptedly and those who practise it to the extent to which it becomes possible for them at a time, resuming the effort later—has been shown here distinctly. The conclusion then is that those who cannot practise *yoga* ceaselessly need not worry far too

much, need not despair. Though it be not possible for them to carry on their effort continually, they should endeavour as far as they can. For, such effort as is made is never altogether lost. It leaves its stamp on the striving *yogi*. It does become useful at a later stage. Effort of this kind has, therefore, its own significance. One putting in this effort does become elevated. There is neither any obstacle nor any danger in this path. Hence has the *Gītā* exhorted people to become fearless and pursue the path of spiritual perfection.

BE FEARLESS

There is no cause for fear here. Occasionally doubts such as the following present themselves to the mind of the aspirants: Is the practice of *yoga* as is being pursued by me proper? Would this lead me to perfection? Would this cause any trouble in the middle? If the effort is given up before the attainment of the goal, would that result in affliction? Such doubts make an aspirant give up his effort in the middle of the path, even before the destination is reached. In order to prevent this doth the *Gītā* say—

1 'Having become free from fear and applying himself to *yoga*'

VI. 14.

This is literally true. One who is timid, if not with some cowardice in him, cannot practice *yoga*. The *yogi* is required to face both kinds of danger—the external as well as the internal. While trying to master the *yoga* discipline an aspirant has some experiences which make him

full of fear. For instance when the *kundalini* becomes active or ready to function there is so much of weakness that affects the aspirant that he is then not able even so much as to walk a few paces. Faced by such a situation, a man becomes full of fear and seeing that he has become so weak on account of his effort to master the *yoga* discipline, he becomes averse to the practice of the discipline. Competent teachers [of *yoga*] show the way out of this difficulty. But how far can even competent teachers help those who are themselves full of fear? Only that aspirant who implicitly believes his teacher and persists in his endeavour is able to win spiritual perfection in the end. While the inner elevation is thus being brought about, some inner experiences too cause fear and that too now and again. Undaunted by these fears one must pursue one's path uninterruptedly. One who would thus continue his effort without being afraid of anything would secure spiritual perfection.

Now fear due to external factors is of this nature: Sometimes one has to meditate in a secluded place. Remaining all alone in a very big house too is a cause of fear. If a person is so full of fear, what sort of perfection can he aspire to attain and what kind of fruit can he secure. Thus then only on abandoning all fear—external and internal—is it possible for one to master *yoga*. Now this twofold fear can be removed by meditation and reflection. Confidence in the help of the competent teacher too is helpful. A man full of faith is always free from fear. This

is the immense benefit reaped by those who have faith. In order to bring out this strength of faith has the divine song declared—

‘He who possessed of faith resorts to Me is by me thought to be most devoted to [practising to the best of his ability] *yoga*.’ VI, 47.

The potency of faith is extra-ordinary. This faith, this confidence, is extremely useful. By this faith are all sorts of wrong conjectures and inferences as also tossings away or agitations destroyed root and branch. It then becomes possible to pursue the path of perfection in a manner free from any obstacle or impediment. Thus should a man endeavour to bring about his spiritual perfection and reach the highest goal of human existence.

CELIBACY

(*Brahmacarya*)

It is extremely necessary to maintain celibacy while mastery over *yoga* is being secured. It is impossible to practise breath-control and such other means of spiritual perfection while there is a waste of the vital fluid that is taking place. A person who has defective semen cannot effect even the slightest progress in securing mastery over *yoga*. A person bringing about the flow of semen artificially cannot achieve the least progress in the mastery of *yoga*. It is on this account that to begin with there are the six measures (*ṣaṭ-kriyāḥ*) that are adopted with the purpose of the purification of the body. If the

body is purified by these six measures, all defects of semen are removed and the vital fluid becomes well settled in the body and this helps a man proceed further and further along the path of mastery over *yoga*. Because of this great importance of the means of celibacy or mastery over celibacy, has the Gītā said—

‘One who becomes steady in the vow of celibacy
(*brahmacarya-vrate sthitah*) VI, 14

can acquire mastery over *yoga*. He who cannot observe celibacy i. e. he who wastes his semen cannot secure mastery over *yoga*.

‘There is the acquisition of strength on one’s being well established in celibacy’ (*Brahmacaryapratiṣṭhā-yām vīryalābhaḥ*)
Yogadarsana

The vital fluid or semen is a great strength or potency. This potency is the mainstay of the body and the *aṣṭacakra* in the spine and the *sahasrāra* cakra in the brain are functioning properly because of this potency. In the body of a man with potency decayed, therefore, these *cakras* cannot function properly. But a man rich in the possession of semen can achieve progress in the practise of *yoga* quickly enough. This would have enabled the readers to follow how the preservation of semen helps mastery over the path of spiritual perfection. The practise of *yoga* depends on the mind primarily. The mind is connected with the vital breaths and the vital breaths (*prāṇas*)

are connected with the semen. Thus a complete mastery over *yoga* is connected with or dependent on potency and consequently celibacy occupies a very important place in the mastery of *yoga*.

Thus is the process of acquiring mastery over *yoga* described in the sixth chapter of the *Gītā*. A consideration of this would make it possible for every reader to understand the way of practising *yoga*. We do not certainly maintain that every reader would be in a position to secure mastery over *yoga*—would be able to reach perfection in the matter. But if every reader has a keen desire to master *yoga*, he would be able to do his own bit and thus secure some benefit at least. The benefit to be secured would be more or less according as the effort and the good deeds standing to one's credit are more or less. As everybody's equipment in spiritual progress would be different, everybody's spiritual progress i. e. the extent of everybody's spiritual progress would be different from that of the spiritual progress of everybody else. But this means of spiritual progress is of such a nature that on a determination to resort to it, something, to some extent, is bound to be achieved and this would enable a man to make some progress along the path of elevation. Those practising this means are thus described or referred to in this chapter of the *Gītā*—

'One who applies himself to the discipline [is] a *yogi*'
(*yuktah yogī*)

VI, 8

'One is called *yukta* (or devoted to *yoga*) when the mind well controlled is fixed on just the self' (*yadā viniyātam cittam ātmani eva avatiṣṭhate, yukta iti ucyate*)
VI, 18

'Of a *yogi* with the mind under control applying himself to the *yoga* discipline' (*yogino yatacittasya yunjato yogamātmanah*).
VI, 19

Thus the mind of one who is practising *yoga* becomes firmly fixed in the soul and turns away from the external objects. This is the fruit of the practice of *yoga*. The mind of an ordinary person takes delight in external objects of enjoyment, whereas that of a *yogī* takes delight in the soul. Herein lies the distinction between an ordinary person on the one hand and a *yogī* on the other. It is a matter well worth being carefully considered, however, as to what amount of effort would be necessary to be able to turn inwards the ever outwending flow of the mind or mental activity.

Changing the course of a stream is a very difficult thing to achieve. A far greater amount of effort would be required for one to be able to divert the course of the stream of mental activity than the one required to revert the current of a river. A change effected in the course of the mind would bring about an extra-ordinary change in the self of a man. The self of this man, if only small or petty to begin with, would after the change in the mental attitude be a great self. From *alpātmā* the man would

rise to the eminence of a *mahātmā*. Regarding this has the following been stated—

‘Of one who has conquered himself there is full peace
and to him the Highest Self is very near’

(*Jitātmanah prasāntasya paramātmā samāhitah*)

VI, 7

Just here does the *Gītā* explain as to how after so much of spiritual effort, *ātmā* becomes ‘*paramātmā*’. This is ‘*man*’ (*nara*) rising to the eminence of ‘God’ (*Nāra-yaṇa*). When a person would have conquered himself (*jitātmā*), when he would have won complete peace (*pra-śānta*), and when there would be an attitude of satisfaction (*samāhita*) [firmly established attitude of satisfaction],—only then would this perfection be won. These are the indications that the Self has become the Great Self. This is the highest point that is reached by human beings with the help of the practice of yoga described hereto fore.

THE FRUIT OF THE PRACTICE OF YOGA.

The means of securing mastery over *yoga* has been described in the earlier sections. It is now proper to turn to the consideration of the fruit attained by resorting to the means. The following passages from the sixth chapter of the *Gītā* are read with advantage in this connection:

‘He acquires peace—of the nature of the highest bliss—which is established in Me’ (*Śāntim nirvāṇa-paramām mat-samsthām adhigacchati*).

VI, 15

‘That in which the mind, controlled by resorting to yoga, is delighted—that where [the aspirant] seeing the self by just the self is satisfied within the self’. VI, 20.

‘Where he knows that extreme happiness which is past the senses and which can be grasped by the intellect and that taking his stand on which he does not deviate from or fall from truth.’ VI, 21.

‘Having secured—which he does not consider any other gain to be higher and remaining where he is not disturbed even by a very great distress or misery.’ VI, 22

‘That separation from association with misery one should know to be what is called *yoga*. That *yoga* one should apply oneself to with determination, with mind undejected.’ VI, 23.

‘This one with his mind full of peace, a *yogī*, [doth] the best of happiness.....’ VI, 27

‘Easily he attains the highest happiness—contact with Brahman.’ VI, 28.

This description gives an idea of the benefit a man would reap when he secures mastery over *yoga*. As this is the same thing as achievement of the highest happiness, it behoves every one to endeavour to win the same.

THE EXPERIENCE OF A YOGI.

It is worth while knowing the sort of experience that

a yogi has in this stage. The experience is as is set forth below—

'One with the capacity to see everything evenly, with his self devoted to the practice of yoga, sees his self situated in all beings and all beings within his self' VI, 29

'He who sees Me everywhere and everything in Me, for him I am not lost and he is not lost by Me.' *ibid*, 30.

This is the experience of a *yogi*. Where-ever a yogi would cast his glance, he would see the lord or the Self or the highest self. The phrase '*sarvatra samādarsanaḥ*,' [capable of] seeing everything evenly is very important. It is equivalent to '*sarvatra Brahmaḍarsanaḥ*' or [capable of] seeing Brahman everywhere or alternatively to '*sarvatra ātmaḍarsanaḥ*,' 'seeing the self everywhere.' The word '*sama*' signifies the lord, the self or Brahman. Being able to see the self everywhere is the highest vision the aspirant is able to secure. This itself is called the perfect vision. When the aspirant would begin to experience for himself that apart from the existence or the power of the lord there is nothing at all that exists, he should be regarded as having had the final and the highest experience and he should be considered as one who has attained the highest elevation or progress. One having such an experience becomes a sincere devotee. Regarding this, it has been stated—

GENUINE DEVOTION

‘He who resorts to [or worships] Me, present in all beings [and resorts to Me], having taken his stand on the idea of identity [of the lord with everything else],—he even while behaving in all [possible] ways, remains in Me.’

VI, 31

This is the really highest devotion. This is called ‘devotion at its highest’ (*parā bhakti*). Among all beings there is the presence of the same self. Only when this would be realised by an aspirant, would he be able to have such devotion. Devotion such as he would have before the realisation would be a subordinate kind of or minor devotion. When a man is lost in this the highest devotion, whatever he does is naturally noble and elevated. Hence it is proper to consider such a devotee to be extra-ordinarily eminent. The highest devotion set forth in the Gītā is just this devotion. Here one who realises his identity with the Lord, becomes a devotee. Here the devotee does not regard himself as some one different from the Lord. Instead he experiences his identity with the Lord. Hence his act ever goes on becoming purer and purer and free from taint. About a yogi of this greatness, it is further stated in this chapter—

‘Even among all *yogis*, he who resorts to Me with his mind lost in Me—he is regarded by Me as the greatest *yogi*.’

VI, 47

This *yogi* is not the one referred to in the earlier

verse i. e. one who resorts to identity only but he is one who surrenders wholly his inner essence to the Lord. Obviously there is very little difference remaining between the worshipper and the worshipped. Here the worshipper surrenders his being to the Lord, and one who resorts to identity with the Lord, naturally has nothing else in his possession, as a result to his having lost himself in the Lord, which he may think of surrendering to Him. Nevertheless this devotee who is a yogi or follower of the yoga discipline too is superior to other devotees. For, this one too has surrendered his inner essence totally to the Lord and he too has no separate existence of his own. The slight difference between these two the readers would be able to grasp. This is then the importance of this yoga of meditation. Hence has this been described in very eulogistic terms in this chapter—

PRAISE OF YOGA

‘Even one who desires to know *yoga* goes past one who has only verbal knowledge about Brahman.

It goes without saying that one who practises *yoga* is superior. A *yogi* is superior to ascetics, persons possessed of verbal knowledge and those performing actions [with the desire for fruits thereof]. Therefore, O Arjuna, do you become a *yogi* VI, 44 and 46. Obviously there is not much importance that attaches to the knowledge of the theory only. Importance attaches to the carrying out of good

actions. Readers should carefully remember this important point.

'O son of Pṛthā, neither here nor in the yonder world, does his destruction take place. No one who does what is good or auspicious, O dear, ever goes to an evil state.'

VI, 40.

This is the greatness of the aspirant who follows the path of *yoga*. And hence the path of *yoga* is superior to other paths. For, here there is no evil state that is possible. Even if an aspirant dies before he is able to reach the highest perfection as a result of having practised this fully, he comes by no harm. For, his incomplete achievement is taken up and completed in the next birth and he then becomes perfect—

'Having reached the worlds of those who have practised meritorious deeds, having dwelt [there] for many many years, one who has fallen off from *yoga* is born in the family of the pure and the rich. Or in the family of *yogis* themselves, possessed of intelligence, does [his birth] occur. This is indeed very difficult viz, birth which is of this nature. There he gets that same intelligence peculiar to his earlier body and then he strives again after that for the attainment of perfection. And by that very repeated practice [of *yoga*] of the earlier birth, he, even helpless, is dragged. The *yogi*, however, striving with effort, with taint removed [or purified], attaining perfection

after many births then reaches the highest course.'

VI, 41-45

Thus though the attainment of the highest perfection does not take place in a single existence, there is no reason to fear or despair. Though not in a life time, after many more births, perfection will definitely be secured. Hence has it been observed that in this path of *yoga* there is no fear or danger of any kind and that even if there be a little bit of practice of this path, very great obstacles are removed thereby. Hence has it been stated in this chapter that higher than austerities, higher than the path of knowledge and than the path of [interested] action is this path of *yoga*. There is no danger to which a man is exposed in this path. Thereby there is the possibility of an uninterrupted spiritual progress being achieved by an aspirant. Hence hath a man been exhorted by the Song Celestial.

'Become a *yogi* (o man!) do you become a *yogi* "i. e. 'having given up all other paths follow this path of *yoga*.'" Readers should well understand the importance of this path of *yoga* and pursue the same and thus fulfil the purpose of their life.

This in brief is the nature of the means of *yoga* taught in this chapter. With a view to enabling the readers to get a proper idea of the means, we next turn to point out words indicating this path and consider the same—

Lessons on the means (or achievement) of yoga

Here a very brief indication is to be given as to how the path of *yoga* should be pursued. Readers would thus very easily grasp the path of perfection. Before all else, ought the lesson of self-reliance [or the text relating to self-reliance] be taught:

THE LESSON OF SELF-RELIANCE

1 *Uddharet ātmanā ātmānam* (5).

One ought to endeavour to bring about one's own elevation.

2 *Na ātmānam avasādayet.*

One ought not to allow oneself to be degraded.

3 *Ātma eva hi ātmano bandhuḥ.*

We are our own friends.

4 *Ātma eva ātmanaḥ ripuḥ.*

One is one's own enemy.

5 *Bandhuḥ ātmā yena ātmā jitaḥ*—For one who has conquered his self, his self is his friend. (6)

6 *Anātmanaḥ ātmā śatruḥ*—

Of one who has not effected control over his self, his self is the enemy. (6)

Thus ought an aspirant to determine to bring about his own spiritual elevation. He must resolve 'I shall bring about my own elevation, on my own strength; I shall persevere till I secure this goal of self-elevation; I shall not

abandon my effort in the middle.' The determination must be firm and immediately after the determination is made, must the aspirant start to act accordingly—

THE LESSON REGARDING THE INSISTENCE ON DUTY

- 1 *'Kāryam karma karoti yaḥ'*—
Carry out your duty, for,—(1)
- 2 *Āruruḥṣoḥ yogam karma karaṇam*—
One who wants to scale the height of *yoga* must needs carry out the [prescribed] action or duty. (3)
- 3 *Yogaḥ yuktavyaḥ* (23)— *Yoga* should be practised.
This is the proper thing for everyone to do. After having done this the aspirant becomes.—
- 4 *Yuktah* (8, 14, 18) devoted to *yoga*, *yuktatamah* (47)
best among those practising *yoga* i. e. he is intent on attaining mastery over *yoga* and finally.—
- 5 *Anekajanmasamsiddhaḥ* (45)—

—he attains perfection after many births. Whether perfection be attained in a single life or in many lives, there is no gainsaying that perfection is attained. From duty properly practised is perfection bound to be achieved. Here there is no fear of a fall or a degradation. To indicate this has it been stated that—

- 6 *Na hi kalyaṇakṛt kascit durgatim tāta gacchati* (40)—
No one who performs what is [good or] auspicious ever reaches an evil state.

Having understood all this an aspirant should devotedly perform his duty and continue his effort till the highest perfection is attained.

THE LESSON OF UNINTERRUPTED APPLICATION

- 1 *Satataṁ ātmānam yuñjīta* (10); *ātmānam sadā yuñjan* (15, 28)—

One should ever apply oneself to the acquisition of yoga.

- 2 *Yogam yuñjyāt* (12)—One should ever apply oneself to yoga thus.

- 3 *Prayatnāt yatamānaḥ* (45)—One should strive with efforts.

- 4 *Abhyāsena vairāgyeṇa calam manāḥ grhyate* (35)—

Even if the mind be fickle or unsteady, by repeated application and by the absence of attachment to objects of enjoyment, can it be well brought under control.

Thus are those who are constantly endeavouring benefitted. Knowing this an aspirant should, without allowing his mind to wander about, strive his utmost and secure the highest perfection.

LESSON REGARDING THE RIGHT EATING AND RIGHT MOVEMENT.

- 1 *Yuktāhāravihāraḥ* (17)—

The aspirant should eat the right kind and amount of food and he should go in for the proper kind and extent of movement.

2 *Yukta svapnāvabodhaḥ* (17)—

He should have the necessary amount of sleep and therefore should go to bed at the proper hour and he should wake up too at the proper hour.

3 *Karmasu yuktaceṣṭaḥ* (27)—

With the right kind of activity so far as his duty is concerned.

4 *Atyaśnataḥ anaśnataḥ jāgrataḥ atisvapnaśīlasya ca na yogaḥ--*

(16)—Of one who eats far too much, who eats not i. e. observes fasts, who keeps himself awake till late in the night, sleeps inordinately long, there cannot be any attainment of *yoga*.

An aspirant, therefore, should avoid excesses in eating and other activities. Regarding both these i. e. eating and carrying out other activities, he should maintain the proper and thus endeavour to secure mastery over *yoga*. Thus would he be able to attain the highest spiritual perfection.

THE LESSON OF FEARLESSNESS.

1 *Vigatabhīḥ* (14)—

An aspirant should be free from fear.

2 *Anirvinṇacetasā niscayena yogāḥ yuktavyaḥ--* (23)

With mind not dejected and with determination should *yoga* be practised. Fear, dejection and absence of determination prevent the aspirant from mastering *yoga*.

 THE LESSON OF PURITY.
1 *Ātmaśuddhaye yogam yuñjyat.*—(12)

For the purification of oneself should one practise *yoga*.

2 *Akalmaṣaḥ* (27), *Vigatakalmaṣaḥ* (28), *Samsuddha-kalmaṣaḥ* (45)—

One should be free from taint, with taint removed or taint removed or wiped out.

3 *Brahmacārivrate sthitaḥ* (14)—

One should observe the vow of celibacy.

Thus should an aspirant try to bring about his own purification. The greater the purity, the better. To that extent there is a greater possibility of advantage being secured in the matter of attaining spiritual perfection.

THE LESSON OF RESORTING

TO A SECLUDED PLACE

For the mastery of *yoga*, seclusion is extremely necessary. Regarding this has it been said that—

1 *Rahasi sthitaḥ ekāki* (10)----

One should remain in a secluded place, all alone and carry out one's practise of *yoga*.

One whose mind gets itself distracted should resort to this means of staying in a secluded place. This removes the distraction or disturbance of the mind. Going to a place where there are many people who have come together i. e. mixing with a crowd, results in many thoughts presenting themselves to the mind and the mind then gets

itself disturbed. For the removal of such disturbance, or better still, for the prevention of it, resorting to a secluded place is the best means.

THE LESSON OF YOGIC POSTURES

In order to enable one to keep the body steady and at peace here is taught the lesson of practising the yogic exercises in the form of postures (*āsanābhyaśa*)—

1 *Śucau deśe āsanam pratiṣṭhāpya* (11)—

One should make a seat for oneself in a pure place. Deer-skin should be spread on a seat of sacred grass (*darbha*) and on that should be spread folded piece of cloth. This seat should be soft and comfortable. It should not be uneven. It should be even and comfort-giving. On such a seat—

2 *Āsane upaviśya* (12)—the aspirant should have himself seated and—

3 *Samam kāyaśirogrīvam dhārayan acalam sthirah*—

One should be steady holding the body, the head and the neck straight. The movement of the body should be stopped and one should remain absolutely steady.

Thus should steadiness be practised by the aspirant. In proportion with the measure of steadiness he is able to master in course of time does he win joy or delight.

THE LESSON OF ONE-POINTEDNESS

After the attainment of the bodily steadiness, there

is the instruction given for making the mind one-pointed.

To turn to that lesson now—

1 *Ekāgram manah kṛtvā* (12)--

'Make the mind one-pointed.'

So soon as this is heard (or read) one naturally asks 'how is this achieved?' Now in connection with this is the following stated:—

Mind is unsteady, causing agitation and speedy. All the same repeated application helps one bring it under control. It would be proper to resort to this application thus—

2 *Yato yato niscarati manascancalamasthiram*

Tatatastato niyamyaitadātmanyeva vaśam nayet (26)--

In whichever way would the mind be going out, from there should it be brought back and kept under control within the self.

3 *Śanaiḥ śanaiḥ uparamet buddhyā dhṛtigṛhītayā* (25)—

Gradually and with intellect strengthened by courage, should the aspirant make his mind steady.

4 *Samprekṣya nāsikāgram svam* (13)—

—By looking continually at the tip of one's nose is the mind made one-pointed. The practice of thus fixing the eyes on the space between the eye-brows too is useful, or better, beneficial.

5 *Diśaḥ anavalokayan* (14)

Na kincidapi cintayet (25)--

One should not look here and there and one should not think of anything [else—concentrating all attention on the object of meditation only].

- 6 *Nivāsthaḥ dipaḥ* (19)
Sthitaḥ tattvataḥ na calatī (21)—

One must make oneself as steady as the flame of a lamp burning in a place where there is no breeze blowing.

- 7 *Maccittaḥ matparaḥ* (14)
Madgatāntarātmā, śraddhāvān (47)—

‘Have faith in the Lord. Let the mind be fixed on Him. Be intent on Him. Endeavour to be one with Him.’

This is the means which on being properly resorted to opens up the path of spiritual perfection.

THE LESSON OF SECURING KNOWLEDGE

- 1 *Jñānavijñāna tṛptātma* (8)—

Secure knowledge of the self and the detailed knowledge of Prakṛti till the Self is satisfied and utilise the knowledge. This would bring about the destruction of all misery.

THE LESSON OF THE CONTROL OF

THE SENSE-ORGANS

Control of the sense-organs is as much useful in the attainment of spiritual perfection as in everyday secular dealings. Regarding this has the following been stated—

1 *Jitātmā* (7); *Yatacittātmā* (10); *Vijitendriyaḥ* (8),

Yatacittendriya kriyaḥ (12); *Yatacittaḥ* (19); *Viniyatam cittam* (18); *Niyatamānasaḥ* (15); *Mānaḥ samyamya* (14); *Ātmaiva atmana jitaḥ* (14); *Āiruddham cittam* (20);—One must bring under control oneself, one's mind, one's thoughts, one's sense-organs and all the activities of one's sense-organs.

2 *Manasa indriyagramam viniyamya* (24)—

By the mind must one control one's aggregate of sense-organs.

3 *Indriyartheṣu nānuṣajyate* (4)—It is not proper to be attached to the objects of the sense-organs.

4 *Asamyatātmāna yogaḥ duṣprapaḥ* (36)—For one who has not controlled himself, *yoga* is difficult of achievement. But—

5 *Vaśyātmana tu yatata śakyovaptum upayataḥ* (36)—

But by one who has his self under control and who is striving, it can be attained by resorting to the proper means.

6 *Yogarūḍhasya śamaḥ karaṇam* (3)—For one who is trying to attain spiritual perfection by *yoga*, the pacification or curbing of his sense-organs is essential.

An aspirant should thus understand how very necessary for the attainment of spiritual perfection is the control of the sense-organs and then he should practise the same and win the highest.

THE LESSON OF PUTTING UP WITH THE PAIRS OF OPPOSITES.

One must be used to bearing the pairs of opposite such as hot and cold, in order to attain the highest spiritual perfection. Hence has it been stated:—

1 *Śītoṣṇasukhaduḥkheṣu tathā mānāpamanayoḥ samāhitaḥ* (7)—Hot and cold, pleasure and pain, honour and dishonour—pairs of opposites such as these should be borne with equanimity. Similarly.—

2 *Samaloṣṭhāśmakāncanaḥ* (8); *Samadarsanaḥ* (29)—

One should consider a lamp of clay, stone and gold alike. One should develop the capacity to view everything with equanimity.

3 *Suhr̥n-mitra-ari-udāsīna-maddhyastha-dveṣya-bandhuṣu.*

Sādhūṣvapi ca pāpeṣu samabuddhirviśiṣyate. VI, 9

It is proper to regard friend and foe, benefactor and hater, one indifferent and one taking a middling position, relative and stranger, saint and sinner, alike. To have equanimity regarding all pairs of opposites in this way and carrying out one's duty irrespective of happiness or unhappiness, is extremely necessary from the stand-point of the attainment of spiritual perfection.

THE LESSON OF BEING IN AN EXALTED POSITION.

Just as a person who is staying on a high peak of a mountain and is on that account free from the misery

that those who are down below are suffering from, an aspirant should realise that he is on an elevated plain. The lesson has been given in the following way:—

Kutasthaḥ (8)—The aspirant should realise himself to be steady and motionless as one on a peak of a mountain—which is a very elevated position indeed—and the aspirant should realise that he is free from all pettinesses.

THE LESSON OF VIEWING EVERYTHING IN COMPARISON WITH THE SELF.

Ātmaupamyena sarvatra paśyati (32)—

The aspirant should be able to realise that just as he experiences pleasure and pain (regards the former as welcome and the latter as unwelcome) others too do the same and he should act in the light of this comparison between others and himself.

THE LESSON OF THERE BEING THE SAME SELF EVERYWHERE

1 *Sarva-bhūtastham-ātmanam*

sarva-bhūtāni ca ātmani.

VI, 29

2 *Yo mām paśyati sarvatra*

sarvamca mayi paśyati.

VI, 30

‘One must see the Lord in all beings and all beings in the Lord.’

3 *Sarvabhūtasthitam yo mām*

bhajati ekatvamāsthitaḥ,

VI, 31

‘One must grasp the truth that the Lord is present in

all the beings in identically the same essence and one must realise the same.'

THE LESSON OF BEING IN UNION

WITH THE SELF.

1 *Ātmayogam yuñjataḥ* (19);

Ātmanā ātmanam paśyan ātmani tuṣyati (20);—

An aspirant should ever apply himself to the self. He should see the self by the self and ever remain content with the self:

2 *Ātmasamsthāmanah kṛtvā* (25)—

One should keep one's mind ever within or fixed on one's self. One should not allow it to go here and there.

An aspirant should thus practise *yoga* and secure the matchless delight that is in the self.

THE LESSON OF THE ABANDONMENT

OF THE FRUIT OF ACTION.

1 *Karmaphalam anāśritaḥ* (1)

Niraśiḥ (10), *Nisprāṇṇaḥ sarvakamebhyaḥ* (18)—

One should not keep the fruit of one's actions for oneself. One should not entertain any hope of the reward of one's action. One should be free from desire regarding all objects of longing. This evidently means that one should have no desire for objects of enjoyment.

2 *Na karmasu anuṣajyate* (4)—

One should not be attached to action i. e. to the fruit of action.

3 *Sannyastasamkalpo yogi* (2) *Sarvasamkalpasannyāsi* (4)
Samkalpaprabhavān kāmān tyaktvā sarvān aśeṣataḥ (24)-

Giving up all intentions, removing all desire of enjoyment and abandoning all longings that increase our enjoyments—these must be done.

4 *Aparigrahaḥ*—One must not have means of enjoyment accumulated with oneself.

LESSON OF PEACE

1 *Prasāntaḥ* (7), *Prasāntamānasaḥ* (27), *Prasāntamā-*

(14)—One should keep oneself, one's mind, one's self altogether at peace.

2 *Samāhitaḥ* (7)—One should be ever contented i. e. one must be at peace and never disturbed.

THE FRUIT OF THE EFFORT

The fruit that is secured on carrying on the endeavour to win spiritual perfection, if there is no obstacle that presents itself, is described as follows:—

1 *Yam labhdhvā cāparam lābham manyate nādhikam tataḥ* (22)—One secures such delight that having got it one cannot say there is any delight greater than it i. e. one experiences a matchless delight.

2 *Uttamam sukham upaiti* (27)—One wins the highest happiness.

3 *Brahmasamsparsam atyantam sukham aśnute* (28)—One gets the highest happiness as a result of being in intimate contact (i. e. having realised) Brahman. Therefore—

4 *Duḥkhasamyogaviyogaḥ yogaḥ* (24)—This yoga is

called one that keeps one away from association with misery or unhappiness.

5 *Nirvāṇa paramām sântim adhigacchati* (15)—He wins peace which is secured after salvation.

6 *Guruṇāpi duḥkhena na vicālyate* (22)—One does not become unhappy even on account of the worst of afflictions. Whatever the amount of unhappiness one is required to put up with, one swerves not from one's duty. In brief—

7 *Brahmabhūtaḥ* (27)—The aspirant finally becomes Brahman itself.

This is the fruit or the reward of the effort to master *yoga*. Hence must a man be delighted to pursue this path of securing mastery over the *yoga* discipline.

The lessons for mastering *yoga* are given here very briefly. A meditation over these will enable the reader to understand how *yoga* should be mastered. Pursuing this path and securing the benefit accruing to a man who practises the *yoga* of meditation, it is hoped, the readers will experience unsurpassed delight.

Here ends the
brief reflection
on the sixth
chapter.



Subhāsitas or remarkable passages from the Sixth Chapter of the Gītā

(1) SAṆNYĀSĪ AND YOGĪ

(One who follows the path of renunciation and one who follows the path of disinterested action.)

*Anāśritaḥ karmaphalam kāryam karma karoti yaḥ
Sa sannyāsi ca yogi ca na niragnir na cākriyaḥ* VI, 1

‘Without keeping the fruit of his action for his own enjoyment, he who carries out his duty in the best possible manner, he is a renouncer (sannyāsi) and he a follower of the path, of (disinterested) action (yogi)’

Wearing red robes, casting off one’s own sacred thread, having one’s tuft of hair removed, not offering oblations into fire, not doing actions,—these are considered to be the characteristics of renunciation (*sannyāsa*). Not keeping the fruit of action accumulated with oneself for enjoyment i. e. evidently dedicating it for the benefit of the people is the real characteristic of a renouncer.

(2) RENUNCIATION AND ACTION ARE IDENTICAL (SAṆNYĀSA IS IDENTICAL WITH YOGA)

‘Yam sannyāsam iti prāhur yogam tam viddāhi— VI, 2

‘That which is called renunciation, that is itself the path of action—know thus.’ Obviously renunciation is action and action renunciation.

(3) THE ABANDONMENT OF INTENTIONS BY A YOGĪ

‘Na hyasannyastasamkalpo yogī bhavati kascana’ VI, 2

‘Unless intentions are abandoned, it is impossible for one to be a yogī.’ This obviously means that to be able to be a yogī one must abandon or cast off all one’s intentions.

(4) ACHIEVEMENT OF YOGA BY ACTION

Ārurukṣormuneryogam karma kāraṇam ucyate VI, 3.

‘For one going along the path of yoga, action is the means.’ This naturally means that one who does not endeavour, one who puts in no effort, would not be able to traverse the path of yoga.

(5) CONTROL AS ACHIEVED BY A YOGI

*Yadā hi nendriyārtheṣu na karmaṣu anuśajyate,
Sarva samkalpa-sannyāsī yogārūḍhastadocyate* 6, 4

‘He who is unattached to objects of enjoyment, not attached to action (i. e. to the fruit thereof), and who casts off totally the intention of enjoyments, is called a yogī.’ By giving up enjoyment of the objects of pleasure, fruits of actions and intention of enjoyment, is yoga mastered.

(6) THE CHARACTERISTICS OF A YOGĪ

*Jñāna-vijñāna-triptātma kūtaṣṭho vijitendriyaḥ,
Yukta ityucyate yogī samu-loṣṭaśmakāncanaḥ* VI, 8

‘He who is satisfied on account of the knowledge of the self and the Prakṛti, with his sense-organs conquered, ever at peace (immutable), looking on clay, stone and gold with equanimity,—he is called a yogī.’

(7) SELF-ELEVATION

*Uddharedātmanātmānam nātmānamavasādayet,
Ātmaiva hyātmāno bandhuratmaiva ripurātmanah*

VI, 5

'One should elevate oneself. One should not cause oneself to be degraded. For, one is one's own friend, and one is one's own enemy.' This rule applies to the elevation of an individual, a society and a nation. One has to gird up one's lions for one's own uplift and one must not do anything which would cause one to be degraded. Every one is his friend or foe; none else is anyone's friend, or foe.

(8) FRIEND (BANDHU)

Bandhurātmā ātmanastasya yenātmaivātmanā jitaḥ.

VI, 6

'He who has conquered his self by just his self, is his own friend.' He who controls himself is his own friend, benefactor or intimate associate.

(9) ENEMY

Anātmanastu śatrutve vartetātmaiva śatruvat VI, 6.

'One who has not controlled himself is his own enemy.' One who lets himself loose, acts enemically towards himself.'

(10) MAHĀTMĀ (THE HIGH-SOULED ONE)

Jitātmanah prasāntasya paramātmā samāhitaḥ VI, 7

'One who has conquered himself and one who is at peace with himself has his self rendered great.' It follows that one who acts as he likes and one who is disturbed, has a petty self.

(11) EQUANIMITY.

*Suḥṛnmitrārīyudāsīnamadhyasthadveṣya bandhuṣu
Sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate* VI, 9

'He who looks with equanimity on one with a good heart, a friend, an enemy, an indifferent person, one who takes a middling position, a hater and a relative—likewise on saints and sinners,—he excels [others].' One possessed of equanimity is eminent.

(12) WHO CANNOT PRACTISE YOGA ?

*Nātyaśnatastu yogosti na caikāntamaṇaśnataḥ,
Na cātisvapnaśilasya jāgrato naiva cārjuna* VI, 16
Asamyatātmanā yogo duṣprāpa iti me matiḥ.

ibid. 36

'One who indulges in over eating, one who observes fasts out of proportion, one who sleeps inordinately long, one who keeps very late hours,—he is not able to master yoga. One who has no control over himself cannot practise yoga.

(13) WHO CAN PRACTISE YOGA?

*'Yuktāhāra-vihārasya yukta-ceṣṭasya karmasu,
Yuktasvapnāvabodhasya yogo bhavati duḥkhaḥ* 17
Vaśyātmanā tu yatatā śakyovāptumupāyataḥ 36

'One who is regular and disciplined regarding his eating and movements i. e. one who is temperate in these respects, as also in regard to his other activities, his sleep and waking hours—he is able to practise yoga which helps him destroy all unhappiness. By one who has his self under control *yoga* can be mastered by [proper] means.' An aspirant desirous of the highest goal of human existence and exercising control over his sense-organs is capable of securing mastery over *yoga*.

(14) THE MEANS OF CONTROL

*Yato yato niscarati manascancalamasthiram,
Tatastato niyamyaitadātmanyeva vaśam nayet* VI, 26

'In whichever direction would our fickle mind run—having brought it back from there, it must be fixed on the self.' This is the means of controlling our sense-organs.

(15) ATTAINMENT OF THE HIGHEST HAPPINESS

*Prasāntamanasam hyenam yoginam sukham uttamam
Upaiti śāntarajasam brahmabhūtam akalmaṣam.*

VI, 37

'One with his mind at peace, with the relish for objects of enjoyment removed, with no evil attitude—such a yogi who has become Brahman, wins the best of happiness'. One whose mind has no peace, who is full of longing for objects of enjoyment, whose disposition is evil, such a person with a petty self is not able to get happiness.

(16) SERVICE OF GOD

'Sarvabhūtaṣṭhitam yo mām bhajatyekatvamāsthitaḥ

VI, 31.

'One who serves Me staying in all beings with steadiness and a sense of identity'—serves God in the proper manner. To help all beings is the way to render real service to God.

(17) VIEWING EVERYTHING IN COMPARISON

WITH THE SELF

Ātmaupamyena sarvatra samam paśyati yaḥ

VI, 32.

'He who looks on all beings as on his own self'—he is the highest *yogī*.

(18) CONTROL OF MIND

*Mano durnigrahaṃ calam, abhyāśena vairāgyeṇa
ca grhyate,*

ibid 35

'Mind is unsteady and very difficult to control; but that can be brought under control by absence of attachment and continued efforts.'

(19) ONE DOING WHAT IS AUSPICIOUS

NEVER COMES BY EVIL.

Na hi kalyāṇakṛt kascit durgatim tāta gacchati

VI, 40

'One doing auspicious or good things never reaches an evil state.' One doing auspicious things attains a high

position. It is only one who indulges in evil doings that is undone.

Naiveha nāmutra vinasastasya vidyate. VI, 40

'Those doing what is auspicious are not destroyed either here or in the yonder world.' In both the worlds they would only prosper. It is only those who practise evil that are always destroyed.

(20) ATTAINMENT OF PERFECTION
IN MANY BIRTHS

Prayatnātyātamānastu yogi samsuddhakilbiṣh

Anekajanmasamsiddhastato yāti parām gatim 45

'One who is mastering yoga by putting in the necessary efforts becomes free from sin and after many births he attains spiritual perfection and reaches the highest position.



THE SIXTH CHAPTER

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